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ABSTRACT

The 1992 quincentenary marking the 500th anniversary of the Columbus voyage to the present-day Americas provides an opportunity for teachers to employ materials and methods that reflect inclusive educational principles. Inclusive education involves helping students and staff to gain an understanding and appreciation of all groups present in the local, national, and global communities. It offers students and staff learning and teaching opportunities that reflect the wide range of contributions by and roles open to people similar to and different from themselves. The goals of this project were to identify (1) issues the Quincentennial presents classroom teachers; (2) opportunities to use this event to embrace "teachable moments," particularly to model inclusive education; (3) curriculum and resources, including sample lessons; and (4) teachers interested in engaging in conversations about the teaching of social studies. The document is divided into the following sections: project description, goals of the project, framing the issues, did you know, classroom opportunities, conversations among teachers of the social studies, lesson plans (17 are included), teacher to teacher, history day in Minnesota, suggested activities, annotated bibliography, resources, watch for these, "The History of 1492: Textbook Checklist"; "Checklist: 1492-1992 Curricular Materials"; "Celebrating Columbus' Voyage: A Case of Historical Amnesia" (W. R. Buffalohead); "A Note of Tainos: Whither Progress?" (J. Barreiro); and "Discovering Columbus: Rereading the Past" (W. Bigelow). (DB)

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MCSS PROJECT

NAVIGATING THE QUINCENTENNIAL: A QUESTION OF BALANCE

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NOTE: On pages 78 and 79, the writers share individual reflections with teachers on why 1992 is a great "teachable moment."

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PROJECT DESCRIPTION

The voyage of Columbus is an event important in the formation of the nation and world in which we now live and so it is appropriate that this event be remembered and discussed. Our task becomes one of navigating the Quincentennial truthfully and respectfully.

In the recent study, What Do Our 17-Year-Olds Know? A Report on the First National Assessment of History and Literature, students did a better job of correctly identifying the date of Columbus' "discovery of the New World" than identifying when the Civil War occurred. There is no mention of a question asking students to correctly identify Columbus, but his name is one on the lips of students long after other names filter into obscurity. "In 1492 Columbus sailed the ocean blue" provided a mnemonic that many people of all ages can still recite. Most students cannot name the Native American peoples he first encountered.

For many teachers, the first chapter in their U. S. history textbooks spoke of Columbus "discovering" the "New World," placing his arrival as the beginning of U.S. history with no hint that cultures rich in their own history, economics, politics and daily lives were already in place. The story of Columbus is more complicated than many of us were introduced to in our own education.

The 1992 Quincentennial marking the 500th anniversary of Columbus' first voyage to the present-day Americas provides an opportunity for building and district-wide interdisciplinary study that exemplifies inclusive education. The voyage of Columbus is an event important in the formation of the nation and world in which we now live and so it is appropriate that this event be remembered and discussed. Our task becomes one of navigating the Quincentennial truthfully and respectfully.

The Minnesota Council for the Social Studies (MCSS) received a grant from the Minnesota Humanities Commission to prepare a document that would be a resource for K-12 teachers. The MCSS is an organization committed to the improvement of social studies teaching in Minnesota. The subject the MCSS thought would be most useful to teachers in 1991 was information and materials relating to the voyages of Columbus and their significance, in large part due to the upcoming Quincentennial of Columbus' first voyage.

Minnesota's Inclusive Educational Program Rule requires that schools prepare to respond to the 500th anniversary of Columbus' arrival inclusively. The Multicultural and Gender Fair Curriculum Planning for Inclusive Education in Minnesota Preliminary Planning Manual defines inclusive educational programs as employing curricula that is developed and delivered so that students and staff gain an understanding and appreciation of all groups present in the local, national and global communities. It offers students and staff learning and teaching opportunities that reflect the wide range of contributions by and roles open to people similar to and different from themselves. Information that is accurate and free of stereotypes and bias is infused in all aspects of the curriculum, which is taught from the perspectives of all groups. This fosters respect and appreciation for the diversity present in our pluralistic society.

In addition to developing curricula that is inclusive, the Quincentennial provides an opportunity for building and district-wide interdisciplinary study. This is also supportive of current Minnesota Department of Education goals as we move toward outcome-based education. However, our experience has been that leadership will be expected from the social studies in most schools and it is for that group that the materials in this document were prepared.

The Quincentennial provides an opportunity for the MCSS to (1) continue its mission of responding to the needs of K-12 classroom teachers, (2) initiate a yearly topic to address as an organization, and (3) provide an example of inclusive education. A copy of the report will be distributed to current MCSS members and be made available at cost to other interested people.

The MCSS was part of an ad hoc advisory task force that came together to identify resources and classroom opportunities the Quincentennial provides. We are concerned that educators, defined broadly to include all of us, are aware of the need to approach this observation of Columbus' first voyage to the present-day Americas in a way that reflects current scholarship. This Advisory Task Force, composed of representatives from area organizations interested in the upcoming Quincentennial, encouraged the project. Members of the Task Force include representatives from the Minnesota Historical Society, Minnesota History Day, Central American Resource Center, Heart of the Earth Survival School, Minnesota Humanities Commission, as well as teachers representing K-12 and college/university levels.

GOALS OF THIS PROJECT

This teacher-driven project has as its goals to identify (1) issues the Quincentennial presents classroom teachers, (2) opportunities to use this event to embrace "teachable moments," particularly to model inclusive education, (3) curriculum and resources, including sample lessons, and (4) teachers interested in engaging in conversations about the teaching of social studies.

FRAMING THE ISSUES

The first step in approaching classroom planning is to recognize the omission and/or marginalization of the experiences and perspectives of people of color. David Abalos states that, "The greatest lie of history is not so much what has been said about us in the textbooks and the curricula, but that we have been left out." In the telling of Columbus' story, the Taino-Arawak people are invisible in most accounts and the effects of European exploration and colonization on the people already living in the present-day Americas reduced to a sentence or ignored.

There will be celebrations on a grand scale, including tall ships and fireworks. There will be those who view it as more appropriate to ignore the Quincentennial altogether. Others will use the Quincentennial as a time to focus on Native American cultures.

We are classroom teachers/curriculum developers who have utilized existing scholarship to create lesson plans for classroom use to provide a more balanced view of Columbus in the spirit of inquiry. Among the issues that classroom teachers should keep in mind are the following:

I. HISTORICAL ACCURACY. Concerns within this category include:

Factual Content:	Is the version being presented historically accurate? We have included a list, "Did You Know . . ." that may be informative to you.
Omission:	In the version of Columbus' story that is told, what is left out? The violence of the early encounters between Native Americans and the Europeans is often left out. Euphemisms like they "took women away" do not convey the brutality.
Interpretations:	Students need to understand that written history about the life and events surrounding Columbus are not merely reporting facts but involve interpretation. Perspective plays an important role in how events and people are interpreted.
Perspective:	From whose perspective(s) is Columbus' voyage told? Multiple perspectives need to be presented when exploring Columbus. The Americas Columbus encountered were more complex than the one often portrayed in textbooks and literature. Accounts that use words like "savages", "barbarians" and "primitive" need to be challenged by learning about the culture of the Taino-Arawak Indians.

Language: The power of naming is closely related to the issue of perspective. Columbus did not "discover" the "New World" from the perspective of the Taino-Arawak Indians. For the people living in the present-day Americas in 1492, this was an "Old World!" The present day Americas were "New" to the Europeans in the 15th Century. Make this part of classroom discussion. Referring to the arrival of Columbus as a cultural encounter more closely captures the meeting of two cultures. Recognize that the words "invasion," "discovery," and "conquest" convey very different meanings. Make certain you use the word that captures the meaning you wish to convey depending on the lesson.

Balance: As teachers and students discuss the lives and events surrounding Columbus, we must insure that multiple perspectives are included. Students should have an opportunity to learn about all cultures involved in the encounters. These cultures should be presented from their own perspective, not solely from the perspective of European explorers.

II. THE ROLE OF CONTROVERSY IN THE SOCIAL STUDIES. The question of who arrived to the present-day Americas first, for example, is controversial and remains a question open to investigation. There were voyages earlier than that of Columbus. What explorers arrived prior to Columbus? Was it, as Van Sertima argues, Africans? Which Vikings arrived to the present-day Americas and when? Were Chinese monks here even earlier? Where did Columbus first land in the present-day Americas? A tolerance for ambiguity is necessary in the social studies.

The events surrounding Columbus' voyages provide an opportunity to develop and practice critical thinking skills: gather information, analyze and evaluate sources, process information, compare and contrast, formulate questions, interpret information, and revise information and interpretations on the basis of new information and new perspectives. The scholarship is widely available.

III. CELEBRATE COLUMBUS? Observing/Commemorating the 500th anniversary of Columbus' arrival is appropriate. Celebrating an event that set off a chain of events resulting in the deaths of most of the people already in the present-day Americas and that marks the beginning of the slave trade in the Caribbean would be insensitive and inappropriate.

It does matter what you call things. This is an issue of respect.

DID YOU KNOW . . . .

- One Portuguese, two Italians, and the rest Spaniards--set sail on August 3, 1492, from Palos, Spain, with Columbus.
- The question of which European/African/Asian first "discovered" the present-day Americas remains open to investigation and debate.
- The man we know as Christopher Columbus was born Cristoforo Colombo and known as Christobal Colom (Portugal) and Cristobal Colon (Spain).
- The crew included sailors, a surgeon, an accountant, and an interpreter. A converted Jew who spoke Arabic was along because it was believed he might be able to understand and be understood by the Chinese.
- The voyage was called "Enterprise of the Indies." Ferdinand and Isabella agreed to finance the voyage in exchange for 90% of the riches he would find. Columbus was to receive 10%.
- It took Columbus years to get the resources to finance the first voyage. He attempted to get financing from several countries.
- Columbus' first voyage involved three ships: the flagship, the Santa Maria, and two caravels, the Nina and the Pinta, smaller and more maneuverable to explore coastlines.
- Technology critical to the voyages, including the compass, gun powder, and the stern-post rudder originated in China. The lateen sail came from the Arabs. The astrolabe was originally invented by the Greeks but was further developed by the Arabs.
- The ship time was kept using a half hour sand clock.
- Columbus relied on geographical knowledge that originated with or was transmitted by the Arabs.
- The age of exploration was prompted by a desire to (1) spread Christianity and (2) to gain access to Asia when the Ottoman Turks denied Europeans overland access to Asia to acquire products that would generate profits.
- Educated people knew the earth was round in 1492.
- During the voyage the men grew restless. In order to avoid a mutiny, he took several steps. He kept two logs, one in which he faked entries in the log to reduce the number of miles they had travelled from Spain. He also offered a reward to the first person to sight land. (He would claim this for himself.)
- There were 33 days at sea before land was sighted.
- On October 12, 1492, in what historian Samuel Eliot Morison calls "one of the worst guesses in history," Columbus called the natives he encountered "Indians."
- The people Columbus first encountered called themselves Taino or Arawak and had inhabited the island of Guanahani for 2000-3000 years before Columbus arrived.
- There were diverse indigenous societies in the "New World" that had complex languages, economies, governments, and religions.

- Columbus returned for a second (1493), a third (1498), and a fourth voyage (1502). Columbus explored the Caribbean islands of Cuba and Hispaniola, today Haiti and the Dominican Republic. His third voyage included exploring Trinidad and the mainland of South America. On his fourth voyage he explored the coasts of Nicaragua, Costa Rica, Panama, and Jamaica where he was marooned for a year. He was returned to Spain in chains following his third voyage to face charges of mismanagement and brutality.
- The land Columbus called San Salvador was known as Guanahani to the people who lived there.
- Columbus never knew that he had not reached the "Far East."
- In 1495, 1500 Taino-Arawak men, women, and children were rounded up and put in pens. From this group, Columbus selected 500 to send back to Spain. Two hundred died on the journey. The rest were sold in Spain.
- Bartoleme de las Casas (1474-1566), a Dominican priest who settled in Hispaniola in 1501, documented the cruelty and greed of the colonizers and called for an end to the atrocities. He renounced his gold mines and possessions and released his Indian slaves. He encouraged the African slave trade, however.
- Columbus, anxious to generate revenue, required all people over 14 to bring a specified quantity of gold to him. They were then given a copper token. If they did not have the token, their hands were cut off.
- Mass suicides took place by the Taino-Arawaks.
- The first African slaves were brought to the Caribbean by Diego Columbus in 1503.
- There were more Africans in the Americas than Europeans in the first centuries after 1492.
- The Minnesota Library Association's Columbus Quincentennial Resolution urges libraries to provide programs and materials which examine the event from the perspectives of Native Americans, including addressing "the native American Holocaust which saw a population of over 5,000,000 American Indians in the land area of the United States decline to about 250,000 by the last decade of the 19th century." Jerald and Susan Milbrath, in First Encounters, report estimates that for every one hundred Native Americans who lived in the present-day Americas in 1492, there is only one Native American alive today.
- Other groups that have passed resolutions on the Quincentennial include the National Council of Churches,the American Friends Service Committee, the American Library Association, the Caribbean Organization of Indigenous People, and many others.
- Diseases brought from the "Old World" included smallpox, measles, chicken pox, whooping cough, and influenza. People living in the "New World" had no immunity to these diseases.
- The massive loss of lives/population in the "New World" in the years following Columbus' first voyage is the greatest in the history of humankind, leading one historian to state that the Americas the Europeans conquered was not a "virgin land" but a "widowed land".
- Some Latin American countries call Columbus Day *Dia de la Raza* (Day of the Races), marking the beginning of a "new people" after the first encounter between Spanish and indigenous people.

. Organizations such as the Continental Meeting of Indigenous Peoples are (alternatively) honoring "500 Years of Resistance" in 1992, calling attention to the fact that indigenous people resisted the European invasion of their lands.

. A major theological question in the 15th and 16th centuries was whether or not "Indians" had souls.

. The first public celebration came on the 300th anniversary, the same year George Washington became our first president. On the 400th anniversary, President Benjamin Harrison proclaimed Columbus Day an official holiday. In honor of the upcoming celebration, Francis Bellamy wrote the Pledge of Allegiance.

. The list of places named for Columbus includes the District of Columbia, Columbia, South Carolina, and Columbus, Ohio.

. In Spain 500 years ago the Inquisition was in process, persecuting and expelling Moors and Jews from the country. As Columbus was sailing on his first voyage to the present-day Americas, ships were carrying Jews away from Spain.

. Pineapple, potatoes, tomatoes and corn were in the present-day Americas and wheat, barley, oranges and sugar were introduced to the present-day Americas at the time of Columbus. Cows, horses, pigs and chickens were also brought to the colonies.

. Blacks were members of early Spanish expeditions. Nuflo de Olano and 29 other Blacks, for example, were with Balboa. Estevanico explored present-day New Mexico and Arizona for the Spaniards.

. Planned festivities to observe the 500th anniversary of Columbus' voyage include a trip to Mars by three solar-powered "space caravels", commemorative coins, and the arrival of replicas of the Nina, the Pinta, and the Santa Maria.

. Texaco contributed $5 million to the Columbus Quincentenary Jubilee Commission.

. The dollar sign - $ - was taken from the Spanish Coat of Arms.

. Today one-half of one percent of the U.S. population is Native American.

CLASSROOM OPPORTUNITIES

The events surrounding Columbus' voyages provides opportunities to develop and practice critical thinking skills: gather information, analyze and evaluate sources, process information, compare and contrast, formulate questions, interpret information, and revise information and interpretations on the basis of new information and new perspectives. Such classroom conversations will more closely capture history than reciting names and dates, the march across centuries and continents, of history classes. The notion that what is in history books is merely a reflection of what happened can be set aside, replaced with a more realistic understanding that history is socially constructed.

The Quincentennial provides an opportunity to translate the goal of inclusive curricula into the very real case study of Columbus. The United States is a multiethnic and culturally pluralistic nation. This event provides an opportunity to work toward a curricula that is accurate and inclusive. It is a question of balance and perspective.

Instead of focusing as if with a zoom lens on this historical event from the perspective of Europeans, we can put a wide angle lens on the camera and provide a broader, more accurate and inclusive picture. Columbus remains in the photograph, but not exclusively so and not always at the center of the picture. The story of the qualities we honor will still be told, but will be told as part of a more complete version of who Columbus was and what he was part of at that time in history.

In the rush to provide s/heroes, these people we want our young people to know about become distant and lifeless. They are not presented as the complex human beings that they were, the same type of complex beings sitting in our classrooms. The notion that some people are great and do only good things, perpetuated when we remove the "warts" from our s/heroes and make them "saints," is counterproductive. We need to respect the complexity of life.

In our efforts to provide a more balanced view of this pivotal event in human history, teachers may choose to resist dichotomizing the issue as one of "either/or": EITHER Columbus is a great hero OR he is lacking in merit altogether. The story surrounding Columbus' first and subsequent voyages to the Americas can be approached as "both/and": Columbus was BOTH a sailor worthy of remembering AND a man who was a part of a series of events that were tragic. The classroom can provide a place to critically examine this time in history, using a balanced and respectful approach.

In the Philippines harbor stands an obelisk.* Facing the ocean is written on the obelisk, "Here is where Ferdinand Magellan first made contact with the people of the Philippines." On the side facing inland is written on the obelisk, "Here is where King La Pu La Pu first repelled Ferdinand Magellan." Both accurately capture a moment in history, without having to stand alone in the harbor.

So it will need to be in classrooms navigating the quincentennial. It is a question of balance.

* Taken from a lecture by Carlos Cortez (1991)

CONVERSATIONS AMONG TEACHERS OF THE SOCIAL STUDIES

The Quincentennial provides an opportunity to continue discussions among teachers of social studies on classroom content and practice. The distribution of this document and discussions with teachers around the state in the fall of 1991 could lead to the identification of an issue each year to address in this manner. This is consistent with the mission of MCSS which, as stated in their constitution, is

> to promote the teaching of the social studies; to encourage research, experimentation, and investigations; to facilitate the professional and personal cooperation of its members; to hold public discussions and programs; to sponsor the publication of desirable articles, reports, and surveys; and to integrate and support the efforts of all those who have similar purposes.

The Minnesota Department of Education document, "Model Learner Outcomes for Social Studies", articulates the mission of social studies education as preparing "young people who can identify, understand, and work to solve the problems and controversial issues that face our increasingly diverse nation and the interdependent and evolving integrated world." To that end, the following program level learner outcomes have been identified:

Opportunities will be provided for each student to:

a. Develop a reasoned and caring commitment to individual rights, freedoms, and responsibilities that protect and promote human dignity.
b. Develop a pluralist perspective for understanding and acting to protect individual and group differences locally, nationally and globally.
c. Develop habits of mind for independent and interdependent thinking; apply rational and caring ways of decision making for participation in an open democratic society.
d. Create a dynamic concept of self as an active participant, responsible for one's actions in pluralistic and changing local, national, and global communities.
e. Develop an inquiring attitude toward local, national, and global issues, a commitment to open-mindedness, tolerance for ambiguity; and the ability to recognize the tentative nature of knowledge, process, and conclusions.
f. Apply an understanding of the interdependent and dynamic nature of humans and atheir social, economic and political communities across cultures, time, and space.

The learner outcomes identified above have guided our work on this project.

We have benefitted from the counsel and ideas from many educators in preparing this document. Mary Eileen Sorenson, Executive Director of the Minnesota Council for the Social Studies, has been a part of our team from the inception of the project. Jenny Keyser at the Minnesota Humanities Commission was supportive and informative. Kathy James, a fifth grade teacher in Maplewood working on a parallel project, provided many ideas and resources for us to incorporate into this document. The annotated bibliography in this document is largely due to her work. Victoria Missick, a teacher at the Richard R. Green HS of Teaching in New York City, made suggestions on how to frame and improve this document. We also want to thank the following for their ideas, suggestions, and support:

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TOLERANCE FOR AMBIGUITY:
THEORY VS. FACT

Overview: Historians, scientists and the general populace have learned to live with certain dichotomies in their lives. Theories abound in science and education. We as educators must take care that we treat these theories as educated guesses at best, giving our students the knowledge that we don't have all the facts and that some of our assumptions may not be true. Because of that, history as we know it today has often been distorted. This lesson will enable the student to understand that cultures existed in the present-day Americas prior to 1492. It will also present some of the information left out of history books. Students will explore the significance of this statement: "To lie about MY history is to lie about YOUR OWN." (James Banks, PhD., Lecture, St. Paul, 1989)

Level: Grades 4-6

Length: 5 class periods

Major Concepts: Theory, Fact, Tolerance for ambiguity

Learner Outcomes: The student will
1. develop an awareness of how present and future are affected by events of the past.
2. use charts, graphs, outlines and maps as a means of gathering and organizing information using multicultural sources.

Materials: Encyclopedia account of dinosaur extinction, Comparison Chart,Artifact Chart, Accounts of Columbus' Voyage, Cultural Values Differences handout.

Classroom Activities:

Day 1
1. Set the stage for the activity.
   a. The students are archeologists.
   b. They know the language of antiquity. (English)
   c. They have come across a "dig" and have found artifacts they are trying to classify.
   d. In groups of 3/4 they have to examine the artifacts and list all the pertinant facts about them (see note to teachers on p. 13).
   e. Fact: Columbus led a voyage in 1492.
   Interpretation: Columbus was a great leader.
   At this time define the difference between a fact and an interpretation. Using a coin as an example, demonstrate that a fact can be proved. Using the words on the coin, identify a range of possible interpretations.

   f. Have students come up with definition using just recorded facts, i.e. Fact: A coin-metal, has writing on it, has a picture stamped on it. Interpretation: What is it used for? Can you know for sure?
   g. Give the students 10 minutes for this activity.
   h. After listing all the facts, have each group brainstorm what each artifact may have been used for.
2. Have each group report back to the whole class. Be sure all the students recognize the difference between FACTS and INTERPRETATION.

Independent Practice:

1. Using the Artifact Chart, have each student separate the artifacts into possible uses. If pieces are missing, have each student draw what s/he thinks the missing piece looks like.
2. In a paragraph or two, have each student hypothesize as to what use the artifact had.

Day 2

1. Discuss the activity of the previous day.
2. Do the students really know what the artifacts were used for?
3. Introduce the concept of theories. Discuss dinosaurs--use encyclopedia as a reference.
4. Discuss the fact that textbooks are somebody's or a group of somebody's opinions.

Independent Practice:

1. Have each student write a one page theory about how the dinosaurs became extinct.
2. Have students draw a picture that shows what happened to the dinosaurs.
3. Have the students draw a timeline showing when the dinosaurs lived.

Day 3

1. Discuss the previous day's activities. Are the students SURE that what they have written, drawn or inferred is the TRUTH?
2. Have students read the accounts on page 16.
3. Have students compare the accounts and draw inferences about each.

Independent Practice:

1. Have students chart the differences/similarities in the articles. (Comparison Chart handout, p. 14)
2. Have students write a "point of view" paragraph on each source and it's reliability.

Day 4

1. Continue discussion on the reliability of sources. See notes to teacher.
2. Using your reading text, scan one or two stories about divergent cultures using the Cultural Values Differences handout (p. 17). Discuss together as a class.

Day 5

Wrap-up and review.

Evaluation:

1. Have students orally or in writing explain James Banks' statement: "When you lie about my history you lie about your own."
2. Review charts done by students and assign grades.
3. Teacher observation of student participation in groups and class discussions.

Notes to Teacher:

Make artifact bags using brown paper lunch bags, enough for the groups in your classroom (6-7).

-- Collect 3 artifacts for each bag
-- Sample artifacts - small items:
Empty aspirin bottle
Toy car
Coin of some kind, i.e. bus token, souvenier button
Broken scissors
A match book

Comparison Chart

	Who	What	Where	When	Why
Story	Characters	Action	Setting	Time Frame	Reasons
1st					
2nd					
3rd					

Artifact Chart

Draw a Picture of the Artifact	List Facts	Opinions	List Theories About Possible Uses

* Suggestion: If possible, replicate & try to use the artifact for the purpose guessed.

Accounts of Columbus' Voyage

From The Log of Christopher Columbus, p. 76:

No sooner had we concluded the formalities of taking possession of the island than people began to come to the beach, all as naked as their mothers bore them, and the women also, although I did not see more than one very young girl. All those that I saw were young people, none of whom was over 30 years old. They are very well-built people, with handsome bodies and very fine faces, though their appearance is marred somewhat by very broad heads and foreheads, more so than I have ever seen in any other race. Their eyes are large and very pretty, and their skin is the color of Canary Islanders or of sunburned peasants, not at all black, as would be expected because we are on an east-west line with Hierro in the Canaries. These are tall people and their legs, with no exceptions, are quite straight, and none of them has a paunch. They are, in fact, well proportioned. Their hair is not kinky, but straight, and coarse like horsehair. They wear it short over the eyebrows, but they have a long hank in the back that they never cut. Many of the natives paint their faces; others paint their whole bodies; some, only the eyes or nose. Some are painted black, some white, some red; others are of different colors.

The people here called this island *Guanahani* in their language, and their speech is very fluent, although I do not understand any of it. They are friendly and well-dispositioned people who bear no arms except for small spears, and they have no iron. I showed one my sword, and through ignorance he grabbed it by the blade and cut himself. Their spears are made of wood, to which they attach a fish tooth at one end, or some other sharp thing.

From The People Shall Continue, p. 8-9:

But now, the People began to hear fearful stories. Strange men had arrived on the shores of the South. Spanish, these men called themselves. They came seeking treasures and slaves. These men caused destruction among the People. The Nations of the South were burned by heedless and forceful men.

Soon, there were other dreadful stories. More men, these with their wives and children, arrived on the Eastern coasts. English, French, Dutch, they called themselves. They spoke with a fervor that frightened the people who met with them. They taught about a God whom all should obey. They said they were special men of this God.

Soon, the People saw the destruction of their nations. They soon found out it was the aim of the English, French, and Dutch to take their lands. The rich and the powerful of these men formed an American government. They wanted the land because it was fertile with forests and farmland and wealthy with precious minerals. And they wanted the People to serve them as slaves.

CULTURAL VALUES DIFFERENCES

NATIVE AMERICAN	EUROPEAN
Speak softly, at a slower rate	Speak louder and faster
Delayed response	Immediate response
Interject less	Interrupts
Non-verbal communication	Verbal skills highly prized
Group concerns important	Personal/competitive
Respect for age	Emphasis on youth
Present time orientation	Future time orientation
Giving	Saving
Visual learning/observe	Trial and error/practice
Control of self, not others	Need to control others
One with nature	Control over nature
Concerned with feelings	Concerned with facts
Patient/others first	Assertive
Covert eye contact	Overt eye contact
Conservation of resources	Exploitation of resources
Land could not be owned	Ownership of land

Adapted from Unlearning Indian Stereotypes and Dr. Danielle Hornet, Mankato State University, 1990.

POINT OF VIEW:
DISCOVERY VS. EXPLORATION

Overview: Truth as we know it comes from our personal experience and values. Reality has many facets. The present lesson will try to present situations to the learner that will enable him/her to arrive at some meaningful inferences. This lesson will make the student more aware of perspectives and change. There are many ways of looking at things; people have many points of view. We are entitled to hold our perspectives as long as we accord the same privilege to others. We don't need to agree, we only need to give them the right to hold these divergent views.

Level: Grades 4-6

Length: 1 class period

Major Concepts: Perspectives

Learner Outcomes: The student will
1. develop a respect for and an appreciation of divergent thinking.
2. be able to discern differences between points of view.
3. develop an attitude that allows others to have divergent perspectives.

Materials: Obelisk story (p. 8), The Blind Men and the Elephant, Matrix Chart, world wall map, The Frog Prince Continued (Scieczka).

Classroom Activities:

Day 1
1. Discuss the obelisk (p. 8) that stands in the Philippine harbor. Facing the sea: Magellan; Facing the land: King La Pu La Pu.
2. Read or tell the story of The Blind Men and The Elephant as retold by Lillian Quigley (1959). NY: Scribner's Sons (available in most bookstores).
3. Allow the students to discuss the story.
4. Break the students into cooperative groups (3 or 4). Have each group chart the action of the story using the Martix Chart. Make sure they organize the story into FACTS and INFERENCES.
5. Have each group report back to the total class. Is there a consensus? Do the students understand what took place?
6. Are the students aware of what constitutes an opinion, an inference, and what constitutes a fact?
7. Have students, in groups, role play the story.

Independent Practice: Students will write how they felt during the role play activity.

Day 2

1. Using a world map trace the route Columbus used. Discuss the fact that Columbus knew that the earth was round, and that his calculations were absolutely correct to find Japan. However, the "new world" lay between his destination and his departure point (p. xiv, The Log of Christopher Columbus).
2. Read a version of the story The Frog Prince.
3. Read The Frog Prince Continued by Scieszka. Working in cooperative groups, have the students make a comparison chart of the original story and the Scieszka story.
4. Together in class read the following two paragraphs and identify point(s) of view presented.

From The Log of Christopher Columbus, p. 75:

> Friday, 12 October 1492
>
> At dawn we saw naked people, and I went ashore in the ship's boat, armed, followed by Martin Alonso Pinzon, captain of the *Pinta*, and his brother, Vincente Yanez Pinzon, captain of the *Nina*. I unfurled the royal banner and the captains brought the flags which displayed a large green cross with the letters F and Y at the left and right side of the cross. Over each letter was the appropriate crown of that Sovereign. These flags were carried as a standard on all of the ships. After a prayer of thanksgiving I ordered the captains of the *Pinta* and *Nina*, together with Rodrigo de Escobedo (secretary of the fleet), and Rodrigo Sanchez of Segovia (comptroller of the fleet) to bear faith and witness that I was taking possession of this island for the King and Queen. I made all the necessary declarations and had these testimonies carefully written down by the secretary. In addition to those names above, the entire company of the fleet bore witness to this act. To this island I gave the name *San Salvador*, in honor of our Blessed Lord.

An imaginary point of view of one of the "Indians":

> A great canoe with large white cloth came in view of the island. There were men on it--like none I have ever seen. They are very light-skinned and have eyes like the sky. We were happy to see them. My people and I came to the beach as they were placing long wooden poles into the sand. We could not understand what they said, but they wore very heavy clothes which covered them from head to foot. One of them pointed a stick at me--I grabbed it and my hand started to bleed. The stick was not made of wood. We do not know what these men want, but we will be kind to them and show them around the islands. (J. F. Kennedy, 1991)

5. Report back to the whole class.

Independent Practice:

1. Have each student rewrite a common fairy tale with a surprise twist. These stories are to follow correct writing standards.
2. Students will share their stories with the class.
3. Make a booklet of these stories to show how perspectives can differ. Keep these in your classroom library for other classes to read and use as models.

Day 3

1. Have students role play an automobile accident. Assign parts; 2 drivers, 3 groups of witnesses, 1 police officer. The rest of the class are jurors who have to decide which person is responsible for the accident. Answer these questions:
    a. Are the witnesses lying?
    b. From which vantage points was the accident viewed?
    c. Whose fault was the accident based on the testimony of the witnesses?
    d. Are the jurors able to come to a consensus on the verdict?
2. Discuss the Cultural Value Differences Chart included in the previous lesson (p. 17).

Independent Practice:

1. Read the account of Columbus' voyage in a textbook.
2. Using a matrix chart, compare the differences between the textbook account (p. 22) and the account shared in class.
3. Using the Cultural Values Differences chart (p. 17), write a one page paper showing the differing perspectives that Native Americans and Europeans hold concerning the ownership of land and the conservation of the environment.

Day 4

1. Define equity of language. (Definition: language that uses unbiased words to describe events or cultures.) Discuss its importance relative to a discussion of perspectives concerning Columbus' exploration.
2. Working with a partner, make a list of words or phrases that exemplify the dichotomy, i.e. victory/slaughter; beliefs/myths, etc.
3. Share list with class.

Independent Practice:

1. Classify the following actions into the appropriate category, defining terms as necessary.

	European Explorers	Native Americans
"discovered" America		
took slaves		
colonized		
colonialized		
changed the course of history		
explored America		
exploited the land and people		
found great wealth		
established the ground rules for further exploration		

2. Write a one page paper on the following statement: It was the age of exploration and discovery. If Columbus had not discovered America in 1492, someone else would have.

Day 5

1. Use this day as a culminating period to share all the creative work the students did on the unit.

Evaluation:

1. Set standards for all the written work expected of the students. Assign a grade based on these standards.
2. Teacher evaluation of attitudinal changes can be observed.
3. Grades can be given on the charts and comparisons made.

Matrix Chart

Story	Facts	Opinions	Inference

PREJUDICE AND STEREOTYPES/CHANGE

Overview: A stereotype puts all members of a culture or race in one box. It is an overblown generalization or simplification about a specific group of people. This lesson will endeavor to show students that all people hold stereotypes. It is only by becoming aware of these stereotypes that we can move to change them. Attitudes can change. We must move from awareness to sensitivity and then ultimately to change.

Level: Grades 4-6

Length: 5 class periods

Major Concepts: Prejudice, Stereotypes

Learner Outcomes: The student will

1. describe ways in which beliefs and values are transmitted in various cultures.
2. predict how past uses of natural, cultural and human resources has affected the present and will affect the future.

Materials: Role play cards, 2 color arm bands (yellow/green, red/blue, etc.), Matrix Chart (p. 22).

Classroom Activities:

Day 1

1. Introduce the concepts of prejudice and stereotype by passing out role-play cards to each member of a cooperative group (3-4). (See notes to teacher on p. 25.)
2. Assign students to brainstorm a definition of prejudice in cooperative groups. Each group is to treat other members on the basis of the label on the forehead. They are not to indicate names, just treat people on the basis of the label.
3. Debrief:
    a. How did the discussion go?
    b. How did you feel?
    c. Why did group members treat you like they did?
    d. Look at the labels.
    e. Can you understand reasons now?
    f. Students look at their own labels.

Independent Practice: Students will write a paragraph on how they felt during the discussion, a second paragraph on how they would have liked to have been treated, and a third paragraph on which label they would have chosen for themselves.

Day 2

1. Students will share their feelings (read papers to class).
2. Discussion will center on "naming" as a way to practice prejudice and racism.
3. With the teacher's help students should be able to arrive at definitions for the words prejudice, stereotype and racism (see definitions included in Notes to Teacher).
4. Using sections of Columbus' log have students see the "naming" process and the disparities.

Page 77: Saturday 13, 1492

"They ought to make good and skilled servants, for they repeat very quickly whatever we say to them. I think they can easily be made Christians, for they seem to have no religion."

Page 79: Sunday 14, 1492

"Soon I saw two or three of them, and the people came to the beach shouting and praising God. By the signs they made I think they were asking if we came from Heaven. One old man even climbed into the boat we were towing, and others shouted in loud voices to everyone on the beach saying, 'Come see the men from heaven; bring them food and drink.'"

Independent Practice: Choose to be either a sailor with Columbus on that first voyage or a Native American. Write one page on how you feel about meeting the other. How do you communicate?

Day 3

1. Discuss how our actions flow from our thoughts. If I have a preconceived idea of "who" you are, I will treat you that way. Prejudice - prejudge someone on the basis of their religious beliefs, their skin color, or the culture to which they belong.
2. Role play the haves/have nots. Divide the class arbitrarily into 2 groups. Provide arm bands for each group, i.e. red/white. Assign the "power" for each color, i.e. the reds are the powerful people - conquerors. The whites are the powerless people - the "victims". For the rest of the class period allow students to experience power/powerlessness.
   -- Assign an art lesson. Pay attention to the "reds." Give treats for correct answers. Allow "reds" the freedom to walk around and interact with other reds.
   -- Ignore the "whites." Do not call on them. Correct them if they move out of seats. Do not allow them treats. Their assignment is to answer questions at the end of a chapter in their social studies textbook.
3. Collect arm bands.

Day 4

1. Students will debrief as to the stereotypical behavior they received.
2. Students will share how they felt when they experienced prejudice.
3. Share journal writing.
4. Reverse the roles.

Independent Practice: Students will write (journal) how they felt during the experience.

Evaluation: Teacher assessment of independent practice.

1. Collect all the journal writing the students did during the week. Assign grade based on writing standards set up for your class.
2. Have students contribute their best article/poem/essay from the week to a class anthology.

Notes to Teacher:

1. Role play cards are 3x5 cards cut in half, each with a descriptive phrase such as: Leader; flunky; no name (or non-entity); class clown; smart person; good thinker; athlete; ignore me; pay attention to me. Think of others you may want to include. Have enough cards so each individual (without looking at the card) can tape it to their forehead. Make sure no cards are repeated in a group. The students in each group are instructed to follow the instructions on the cards during the discussion.
2. Definitions:
   Prejudice: To prejudge someone on the basis of their religious beliefs, skin color or the culture to which they belong.
   Racism: A belief that one race is superior to another and has the right to rule another.
   Stereotypes: An over-simplification or generalization about a specific group of people--based on inadequate or misinformation.
3. Students will be keeping a journal this week. At the end of the week collect the journals and assign grades.

UNDERSTANDING DIFFERENCES AS OPPORTUNITIES

Overview: Columbus and his European counterparts missed the opportunity to appreciate the differences in the people they met. He saw how the people and their culture could potentially provide him with wealth. He exerted power and control over them and began to destroy them and their culture.

Level: K-6

Length: 1 class period

Major Concepts: Culture, Diversity

Learner Outcomes: The student will
1. identify the life-style of the Taino-Arawaks.
2. work cooperatively in group.

Materials: Paints or color crayons (one color per student), water, brushes, paper to paint rainbows (2 per student), Excerpts (p.27), 11" circles to serve as portholes.

Classroom Activities:

1. Each student will have only one color each and will be asked to paint or draw a rainbow.
2. After all have made their attempt, discuss their feelings about their experience and their project. How would they change their experience and project? Why would they change the assignment? The answer to have different colors will emerge. Invite them to cooperatively work for their desired end-product, sharing or trading colors.
3. After finishing the project, discuss why they appreciate this rainbow. [Transition: In variety there is great beauty. We created our rainbows cooperatively, sharing supplies, and they are very different from our first rainbows. People haven't always seen differences as strength.]
4. Read excerpts from Zinn's book on Columbus' journal entries, p. 1, 3 (for additional information see Meltzer's book, p. 86-94), that describes Columbus' curiosity and perplexity at their lifestyle. Discuss how the Taino-Arawaks and Columbus and his men could have lived cooperatively.

Independent Practice: Have students draw what they imagine Columbus may have seen from his porthole, e.g. what the Taino-Arawak people, culture, homes may have looked like.

Evaluation: Teacher will evaluate student drawings.

Excerpts

From "Columbus, the Indians, and Human Progress" in Howard Zinn's A People's History of the United States, 1980. New York: Harper & Row.

Arawak men and women, naked, tawny, and full of wonder, emerged from their villages onto the island's beaches and swam out to get a closer look at the strange big boat. When Columbus and his sailors came ashore, carrying swords, speaking oddly, the Arawaks ran to greet them, brought them food, water, gifts. He later wrote of this in his log:

> They . . . brought us parrots and balls of cotton and spears and many other things, which they exchanged for the glass beads and hawks' bells. They willingly traded everything they owned. . . . They were well-built, with good bodies and handsome features. . . . They do not bear arms, and do not know them, for I showed them a sword, they took it by the edge and cut themselves out of ignorance. They have no iron. Their spears are made of cane. . . . They would make fine servants. . . . With fifty men we could subjugate them all and make them do whatever we want.

(p. 1)

> Hispaniola is a miracle. Mountains and hills, plains and pastures, are both fertile and beautiful . . . the harbors are unbelievably good and there are many wide rivers of which the majority contain gold. . . . There are many spices, and great mines of gold and other metals. . . .

The Indians, Columbus reported, "are so naive and so free with their possessions that no one who has not witnessed them would believe it. When you ask for something they have, they never say no. To the contrary, they offer to share with anyone. . . ." He concluded his report by asking for a little help from their Majesties, and in return he would bring them from his next voyage "as much gold as they need . . . and as many slaves as they ask." He was full of religious talk: "Thus the eternal God, our Lord, gives victory to those who follow His way over apparent impossibilities."

(p. 3)

HISTORY AND PERSPECTIVE

Overview: This lesson will address the idea of perspective and how the same event may have different versions. History is an account of what has happened. The history of our country is recorded by persons. Historical accounts can vary when written by different historians. This lesson should be preceded by a lesson that presents information on Native American perspectives on Columbus' encounters in the present-day Americas.

Level: Grades K-6

Length: 1 class period

Major Concepts: History, Perspective

Learner Outcomes: The student will
1. record a historical event.
2. compare their perspective to others in the class.
3. identify the different accounts of the same event.

Materials: Scieszka, Jon (1989). The True Story of The Three Little Pigs by A. Wolf, New York: Viking Penguin

Classroom Activities:

1. Anticipatory Set: Let's imagine a snowstorm has occured in our area. Let's use hand gestures to express how we feel: (thumbs up--great, thumbs down--no, or either--no opinion). Teacher suggests some possibilities. Give examples like you are a student and school is called off; school is called off and so is your birthday party; you're a mailperson and must deliver mail; etc.
2. Guided Practice: The students will do a report on the activities of the past school day or field trip or any event that all have experienced together.
   In small groups, the students will share their accounts and compare the different perspectives.
3. Review the story of the 3 little pigs. Read the story The True Story of the Three Little Pigs (available in most libraries). Discuss how the different perspectives compare and differ. Explain how when history is recorded, a one-sided perspective is very often given. When we have heard about Columbus' arrival, we have not included the Native American perspective.

Independent Practice: Pretend you are a Native American. How would you record the arrival of Columbus in North America in your village area? How would it feel to be "discovered"?

Evaluation: Teacher observation will note the participation of students in activities. Teacher will note the Native American perspective written by the students as to how it might feel to be "discovered."

INVASION OF A CULTURE:
CHANGING LAND AREA FOR NATIVE AMERICANS

Overview: This lesson offers a basis to understanding the first encounter. When Columbus arrived in North America, the land was populated by Native Americans. A thriving population and culture was in place before 1492. The Native Americans did not see the need for land ownership. They lived in harmony with the land, respecting all living things. Native Americans believe that they are put in a specific place and that is their place. The special relationship to land was very important. Native Americans knew how to live on it without damaging it, how to use its medicines, its herbs, and foods. Native American tribes were forced to leave their native lands when new settlement took place.

Level: K-6

Length: 1-2 class periods

Major Concepts: Culture, Relocation, Change, Reservations

Learner Outcomes: The student will

1. demonstrate an understanding that the land of the North American continent was populated by Native Americans prior to 1492.
2. acquire knowledge of the loss of culture when Native Americans lost their homeland.
3. acquire knowledge of the relation between land and Native American people.
4. describe the effects of personal loss or invasion.
5. identify the change in Native American land areas in the past 500 years.

Materials: Map of tribes 1492, blank map of North America, The People Shall Continue by Simon Ortiz (1988) (see Notes to Teacher, p. 30), U.S. map of Native Americans today, Minnesota Map of Reservations today

Classroom Activities:

Day 1

1. Anticipatory Set: Guided Imagery: Picture your home, your house. What color it is. Picture your favorite part of your house. Where is your favorite place to play? What do you like best about your home?
   Now I am going to move in. I will start building or living in your yard. (Elaborate on the gradual take-over, possibly moving into your house. Discuss choices. Some of these may include the idea of co-existing, fighting over area, or one of us moving.)

OR

Set up classroom activity. Sit by a student on the same chair, desk. Make it very uncomfortable for the student to stay. Discuss choices and actions. What happens?

2. Teacher shares information provided in overview with students and introduces the book, The People Shall Continue. Read p. 2-14. Draw similarities between your introduction from the overview to this lesson and the book.
3. Pass out map and use overhead of "Tribes of 1492" (p. 31). Discuss the names. Have students identify familiar names.
4. Students will take an empty map and color in where people were living. Teacher will pronounce tribal names and show locations on the map using the map included for this lesson (p. 32). By coloring in, the student will see that the whole area becomes colored. By using a different color for each tribal name, a beautiful collage of color will be created.

Evaluation: Teacher evaluation of map work.

Day 2

1. Review previous day's lesson.
2. Teacher reads from page 14 to the end of the book in Ortiz's The People Shall Continue.
3. Teacher puts map of "Indians in the U.S. Today" (p. 33) on the overhead. Students are asked to discuss the changes compared to 1492.
4. Teacher puts map of Minnesota Reservations (p. 34) on the overhead and discusses with students.

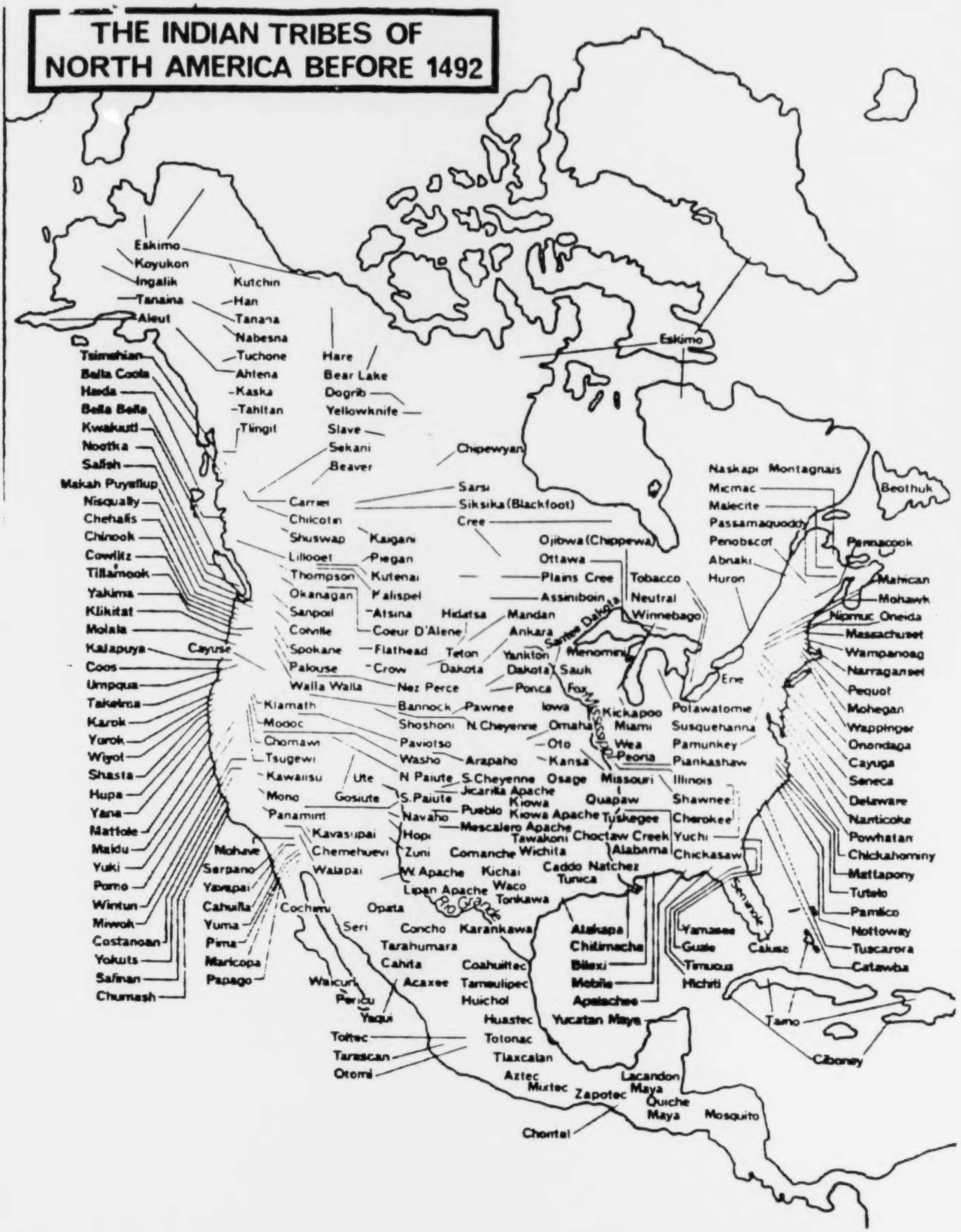
Independent Activity: Provide each student with a copy of the map of "Indians in the U.S. Today"(p. 33). Students will cut out reservation areas and paste onto a blank U.S. map.

Evaluation: Teacher observation and evaluation of map work.

Notes to Teacher: The authors of this resource strongly recommend this children's book be purchased for use in the elementary classroom.

Prepared and distributed by Native American educators.

THE INDIAN TRIBES OF NORTH AMERICA BEFORE 1492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Dogrib
Yellowknife
Slave
Sekani
Beaver
Eskimo
Chipewyan
Tsimshian
Bella Coola
Haida
Bella Bella
Kwakiutl
Nootka
Salish
Makah Puyallup
Nisqually
Chehalis
Chinook
Cowlitz
Tillamook
Yakima
Klikitat
Molala
Kalapuya
Cayuse
Coos
Umpqua
Takelma
Karok
Yurok
Wiyot
Shasta
Hupa
Yana
Mattole
Maidu
Yuki
Pomo
Wintun
Miwok
Costanoan
Yokuts
Salinan
Chumash
Carrier
Chilcotin
Shuswap
Lillooet
Thompson
Okanagan
Sanpoil
Colville
Spokane
Palouse
Walla Walla
Kaigani
Piegan
Kutenai
Kalispel
Atsina
Coeur D'Alene
Flathead
Crow
Sarsi
Siksika (Blackfoot)
Cree
Ojibwa (Chippewa)
Ottawa
Plains Cree
Assiniboin
Hidatsa
Mandan
Arikara
Teton
Dakota
Yankton
Dakota
Santee Dakota
Menominee
Sauk
Fox
Tobacco
Neutral
Winnebago
Huron
Erie
Naskapi
Montagnais
Micmac
Malecite
Passamaquoddy
Penobscot
Abnaki
Beothuk
Pennacook
Mahican
Mohawk
Nipmuc
Oneida
Massachuset
Wampanoag
Narraganset
Pequot
Mohegan
Wappinger
Onondaga
Cayuga
Seneca
Delaware
Nanticoke
Powhatan
Chickahominy
Mattapony
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Tuscarora
Catawba
Klamath
Modoc
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Mono
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Hopi
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W. Apache
Lipan Apache
Kavasupai
Chemehuevi
Walapai
Mohave
Serrano
Yavapai
Cahuilla
Yuma
Pima
Maricopa
Papago
Cochimi
Seri
Opata
Concho
Tarahumara
Cahita
Acaxee
Waicuri
Pericu
Yaqui
Toltec
Tarascan
Otomi
Pawnee
N. Cheyenne
Arapaho
S.Cheyenne
Jicarilla Apache
Pueblo
Kiowa
Kiowa Apache
Mescalero Apache
Tawakoni
Comanche
Wichita
Kichai
Waco
Tonkawa
Karankawa
Coahuiltec
Tamaulipec
Huichol
Huastec
Totonac
Tlaxcalan
Aztec
Mixtec
Zapotec
Chontal
Ponca
Iowa
Omaha
Oto
Kansa
Osage
Missouri
Quapaw
Tuskegee
Choctaw
Creek
Alabama
Caddo
Natchez
Tunica
Kickapoo
Miami
Wea
Peoria
Missouri
Potawatomie
Susquehanna
Pamunkey
Piankashaw
Illinois
Shawnee
Cherokee
Yuchi
Chickasaw
Seminole
Rio Grande
Atakapa
Chitimacha
Biloxi
Mobile
Apalachee
Yucatan Maya
Yamasee
Guale
Timucua
Hitchiti
Calusa
Taino
Ciboney
Lacandon Maya
Quiche Maya
Mosquito

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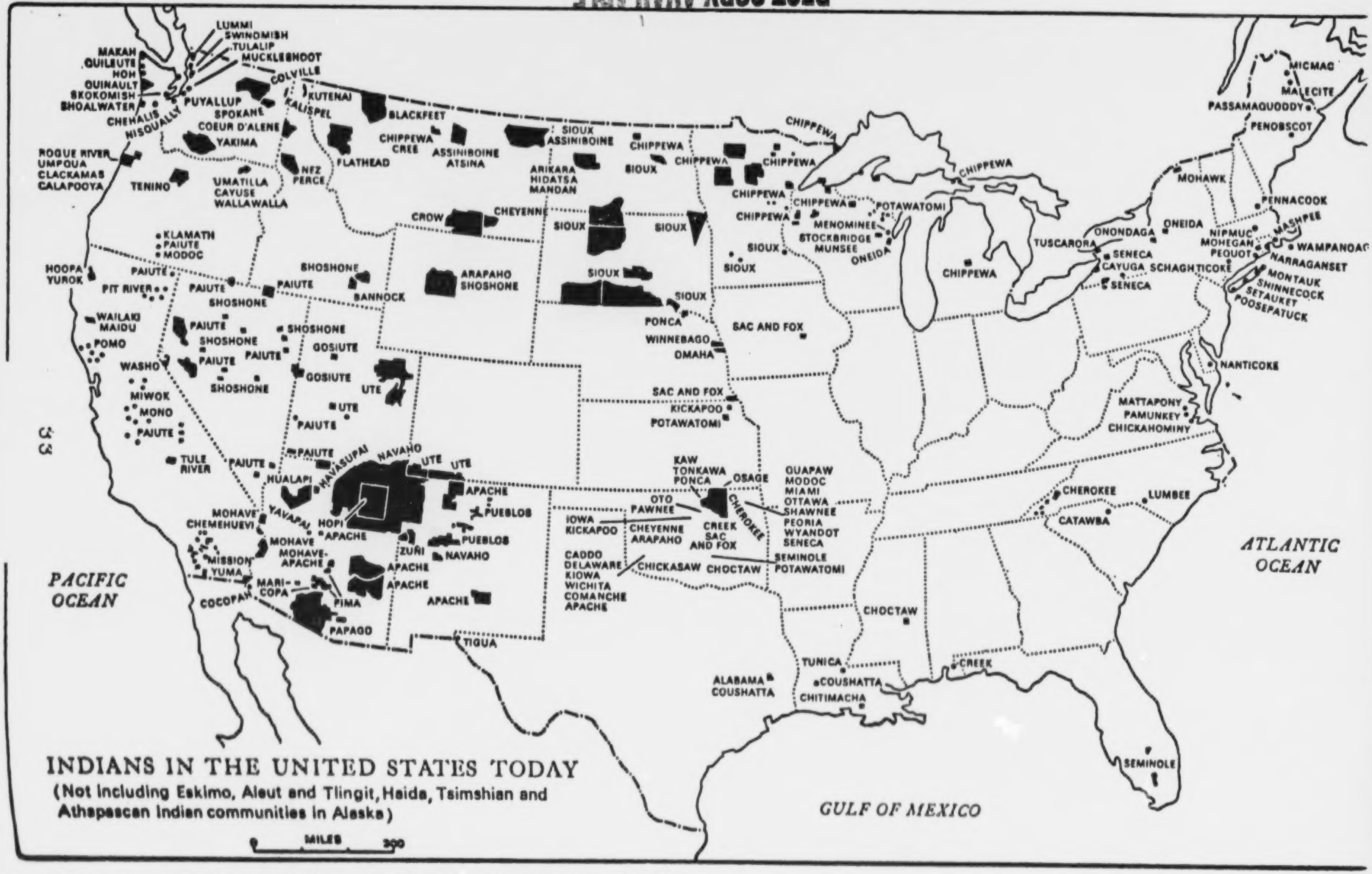
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PUYALLUP
SPOKANE
COEUR D'ALENE
YAKIMA
COLVILLE
KUTENAI
KALISPEL
BLACKFEET
CHIPPEWA
CREE
ASSINIBOINE
ATSINA
FLATHEAD
NEZ PERCE
SIOUX
ASSINIBOINE
ARIKARA
HIDATSA
MANDAN
CHIPPEWA
SIOUX
ROGUE RIVER
UMPQUA
CLACKAMAS
CALAPOOYA
TENINO
UMATILLA
CAYUSE
WALLAWALLA
CROW
CHEYENNE
SIOUX
SIOUX
KLAMATH
PAIUTE
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PAIUTE
PAIUTE
HAVASUPAI
NAVAHO
UTE
UTE
HUALAPI
YAVAPAI
HOPI
APACHE
MOHAVE
CHEMEHUEVI
MOHAVE
MOHAVE-APACHE
MISSION
YUMA
COCOPAH
MARI-COPA
PIMA
PAPAGO
ZUÑI
APACHE
APACHE
PUEBLOS
PUEBLOS
NAVAHO
APACHE
TIGUA
PACIFIC OCEAN
PONCA
WINNEBAGO
OMAHA
SAC AND FOX
SAC AND FOX
KICKAPOO
POTAWATOMI
KAW
TONKAWA
PONCA
OSAGE
OTO
PAWNEE
IOWA
KICKAPOO
CHEYENNE
ARAPAHO
CREEK
SAC
AND FOX
CHEROKEE
QUAPAW
MODOC
MIAMI
OTTAWA
SHAWNEE
PEORIA
WYANDOT
SENECA
CADDO
DELAWARE
KIOWA
WICHITA
COMANCHE
APACHE
CHICKASAW
CHOCTAW
SEMINOLE
POTAWATOMI
CHOCTAW
ALABAMA
COUSHATTA
TUNICA
COUSHATTA
CHITIMACHA
CREEK
SEMINOLE
GULF OF MEXICO
CHIPPEWA
CHIPPEWA
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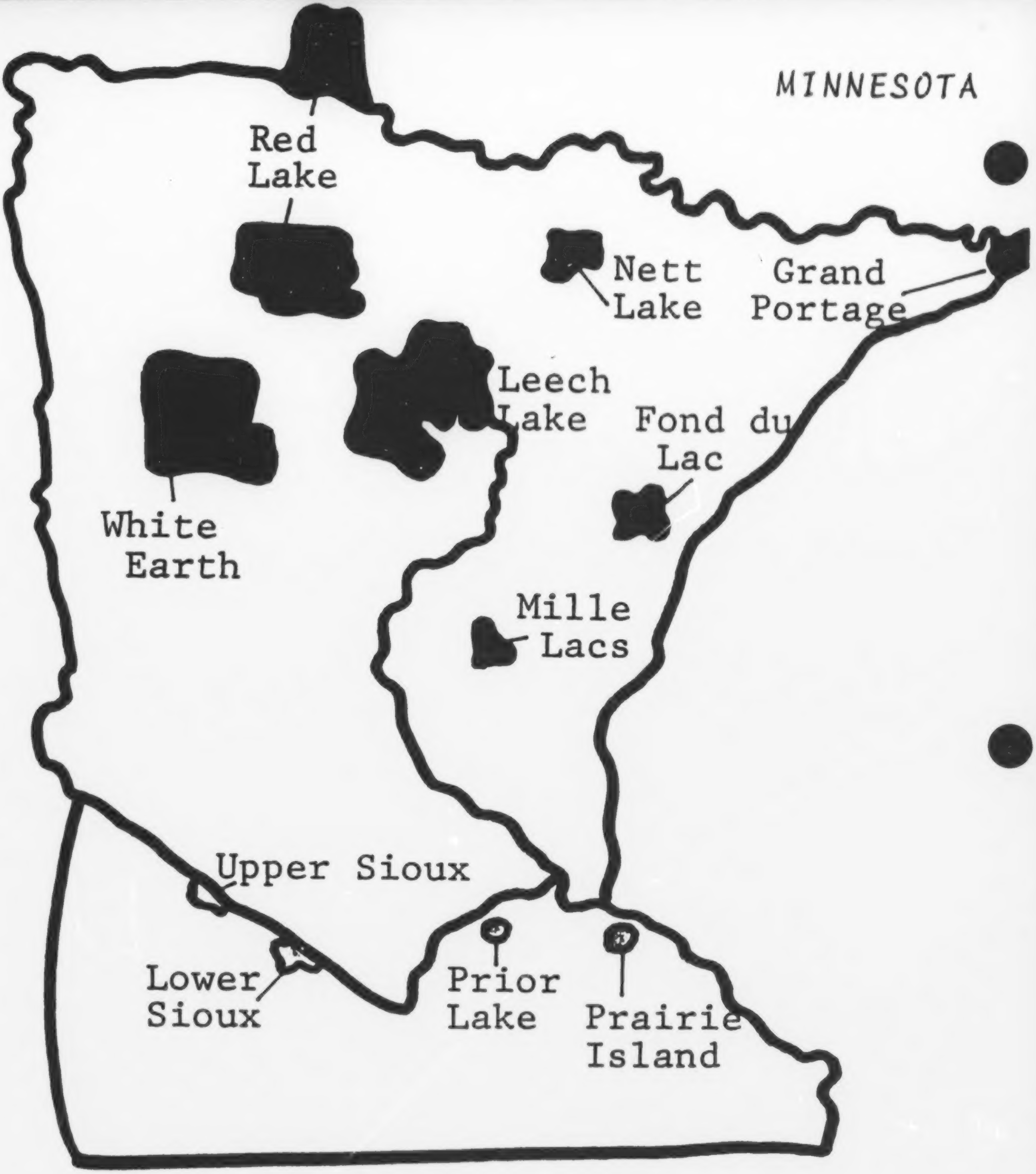
CHIPPEWA
CHIPPEWA
POTAWATOMI
MENOMINEE
STOCKBRIDGE
MUNSEE
ONEIDA
SIOUX
SIOUX
CHIPPEWA
CHIPPEWA
MOHAWK
TUSCARORA
ONONDAGA
ONEIDA
SENECA
CAYUGA
SCHAGHTICOKE
SENECA
MICMAC
MALECITE
PASSAMAQUODDY
PENOBSCOT
PENNACOOK
MASHPEE
NIPMUC
MOHEGAN
PEQUOT
WAMPANOAG
NARRAGANSET
MONTAUK
SHINNECOCK
SETAUKET
POOSEPATUCK
NANTICOKE
MATTAPONY
PAMUNKEY
CHICKAHOMINY
CHEROKEE
LUMBEE
CATAWBA
ATLANTIC OCEAN
33
0
MILES
300

INDIANS IN THE UNITED STATES TODAY

(Not including Eskimo, Aleut and Tlingit, Haida, Tsimshian and Athapascan Indian communities in Alaska)

From Alvin M. Josephy's Indian Heritage of America (1968).
New York: Knopf Publishers
Reprinted with the permission of Knopf Publishers.


MINNESOTA
Red Lake
Nett Lake
Grand Portage
Leech Lake
Fond du Lac
White Earth
Mille Lacs
Upper Sioux
Lower Sioux
Prior Lake
Prairie Island

OJIBWE RESERVATIONS

1. Fond du Lac
2. Grand Portage
3. Leech Lake
4. Mille Lacs
5. Nett Lake
6. Red Lake
7. White Earth

SIOUX COMMUNITIES

1. Lower Sioux
2. Prairie Island
3. Prior Lake
4. Upper Sioux

41

THE MEDIA AND CHRISTOPHER COLUMBUS
or
1492 HISTORY ACCORDING TO GENERAL MILLS*

Overview: As the 500th anniversary of the first voyage of Christopher Columbus approaches, there are numerous events and advertising opportunities that are using the Quincentennial theme. Some may present an accurate history; others, such as the account given here, distort, trivialize and commercialize this momentous occasion. Our history has an important effect on how we understand ourselves and our world, because our past sets the course for the present. In using a popular adaptation of the Columbus story as recorded on a box of Honey Nut Cheerios (purchased June, 1991), students will have an opportunity to analyse an ad for bias. The students will explore the media and evaluate materials for factual content. **This lesson assumes that students have brought in ads/materials related to the Quincentennial or Columbus Day**.

Level: K-12

Length: 1 class period

Major Concepts: Bias, Category, Stereotype, Trivialization, Distortion

Learner Outcomes: The student will

1. analyze examples from the media related to Columbus for bias.
2. actively participate in group work.
3. classify information into categories.

Materials: Honey Nut Cheerios Ad, "Do's and Don'ts of Teaching About Native Americans"

Classroom Activities:

1. Anticipatory Set: Read the story of Columbus from a box of General Mills Honey Nut Cheerios or a facsimile of the box (p. 37).
2. Look at the illustrations. What do they communicate? What is the impact of the figure of Columbus that is large and splendidly dressed while the "Indian" is small and half-naked? What stereotypes are reinforced by the drawings? How do they create an image of inferior or superior races?
3. Note the points of view from which the story is told. For example, the "first person" describes the great adventurer, Columbus, who successfully obtains money to finance his trip. Then he symbolically conquers the new land when he says, "I called it San Salvador." Then the "I" becomes "we" as "we got safely back to Spain" and "we celebrated." "They" refers to the "Indians", the friendly ones who "extended a warm welcome." What messages are given through the first, second and third person language? Discuss the

connotations of the choice of words such as "us" and "them" mentality.

4. Observe the historical storyline. What is accurate and what is not? Some examples: Columbus did keep a log of his voyages and in fact, he kept more than one; the person on horseback resembles a Plains-type Indian, not Taino-Arawak who were the inhabitants of the islands where Columbus first landed; there were no horses on the islands until the Spaniards brought them; the Taino-Arawak called their island Guanahani, not America as the sign indicates ("Welcome to America"). What is not said about the voyage, e.g. the impact on the indigenous people? In suggesting that the Native Americans welcomed the Spaniards, did they also willingly give their land and their lives to their conquerors, the Spaniards?
5. Display gathered materials randomly on a bulletin board.
6. Have students provide definitions for the following terms and clarify as a group:
   Fictional: not real, made up, imaginary
   Factual: accurate information
   Stereotypic: a fixed form, no allowance for uniqueness, or diversity
   Distortion: blurring of facts
   Trivialization: to make unimportant, make light of
7. List terms on board or bulletin board.
8. Provide/Discuss examples that fit into each category. In groups sort media examples into those categories.

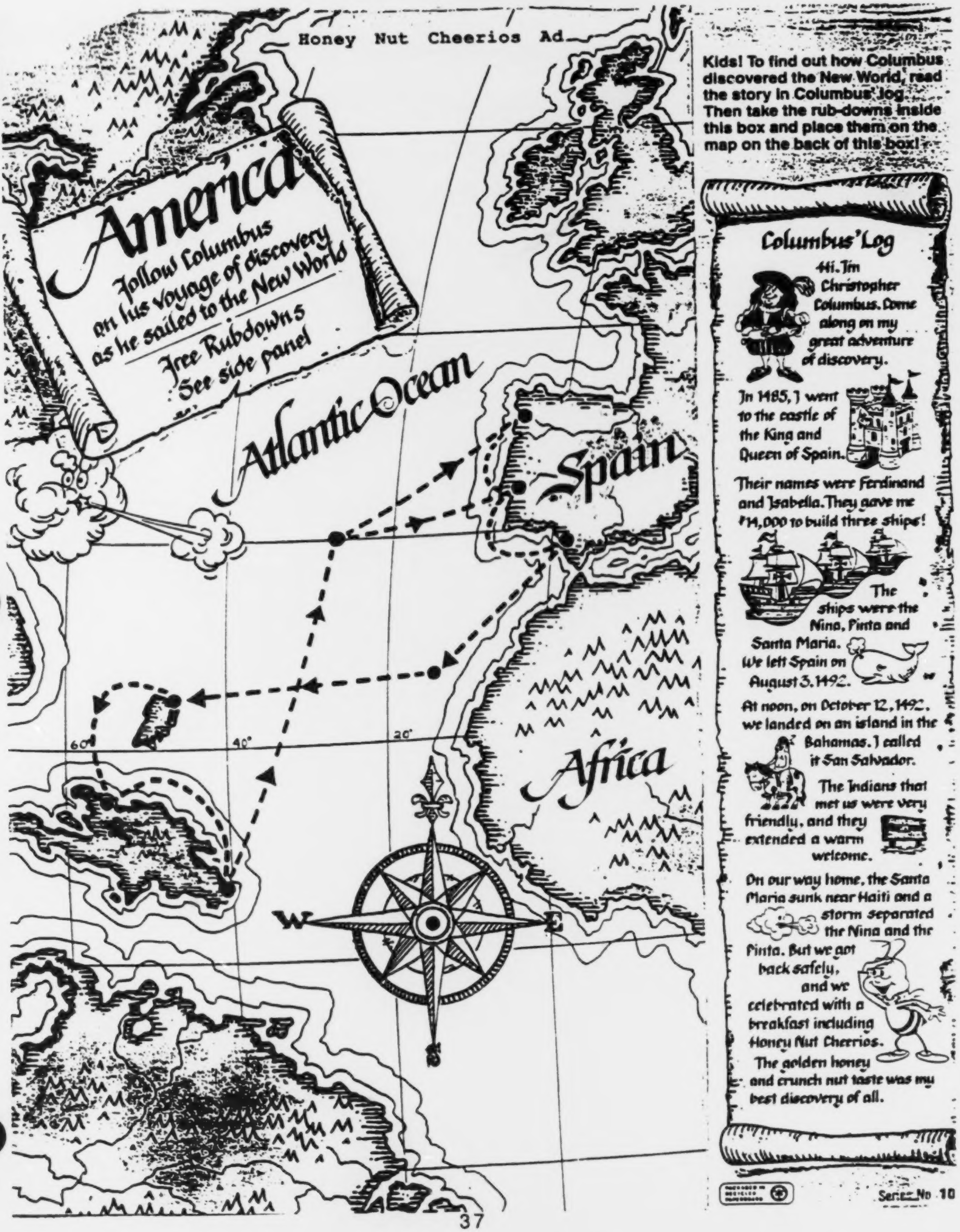
Independent Practice: Students take one of the items brought in and re-do it to make it more factual/respectful/sensitive.

Evaluation: Teacher observation(s) of categorizing printed material. Teacher observation of students sorting printed materials into the categories listed in #6. Teacher evaluation of independent practice.

Notes to Teacher: Included in this lesson is information on the "do;s and don'ts" of teaching about Native Americans for your reference (p. 38).

*This lesson is adapted from a lesson developed by Meredith Sommers, Central American Resource Center.

Honey Nut Cheerios Ad


America
Follow Columbus on his voyage of discovery as he sailed to the New World
Free Rubdowns
See side panel
Atlantic Ocean
Spain
Africa
60°
40°
20°
W
E
S
Series No 10

Kids! To find out how Columbus discovered the New World, read the story in Columbus' log. Then take the rub-downs inside this box and place them on the map on the back of this box!

Columbus' Log

Hi. I'm Christopher Columbus. Come along on my great adventure of discovery.

In 1485, I went to the castle of the King and Queen of Spain.

Their names were Ferdinand and Isabella. They gave me $14,000 to build three ships!

The ships were the Nina, Pinta and Santa Maria. We left Spain on August 3, 1492.

At noon, on October 12, 1492, we landed on an island in the Bahamas. I called it San Salvador.

The Indians that met us were very friendly, and they extended a warm welcome.

On our way home, the Santa Maria sunk near Haiti and a storm separated the Nina and the Pinta. But we got back safely, and we celebrated with a breakfast including Honey Nut Cheerios. The golden honey and crunch nut taste was my best discovery of all.

DO'S AND DON'TS OF TEACHING ABOUT NATIVE AMERICANS

DO	DON'T
Portray Native Americans as human beings living in complex societies.	Portray Native Americans as savages, primitives, and no longer living.
Present Native American cultures as unique with their own language, dress, and religion.	Oversimplify and generalize all Native American people.
Use respectful language. Use equity of language.	Use insulting words that have racist adjectives, e.g. massacre, conquest.
Accurately present Native American attire, design and color, and homes.	Perpetuate stereotypes.
Use proper perspective.	Use distorted history.
Present a broad picture of Native Americans.	Just present Native American heroes who helped Europeans.
Present the struggle for cultural preservation, including the present.	Present Native Americans only in the past tense.
Use material with traditional oral rhythms.	Use material with offensive, choppy speech patterns.
Present women as a respected part of society.	Portray Native American women in a subservient role.
Portray elders in a valued, respected role.	Treat elders as a burden.
Validate the Native American child's self image by presenting positive role models.	Use anything that could damage a student's self image or assumes that Native Americans understand their heritage.
Portray the Native American lifestyle sensitively.	Use pictures of "dressed up like Indians" or "playing Indian". Use "I is for Indian" or "E is for Eskimo." Use over-simplified names, e.g. "Indian Two Feet."

Adapted from: Slapin, B.; Seale, D. and Gonzales, R. (1988). How To Tell the Difference: A Checklist for Evaluating Native American Children's Books. California: Ayate. & Harvey, K. D., Harjo, L. D., and Jackson, J. K. (1990). Teaching About Native Americans. Washington, D.C.: NCSS.

ALTERNATIVES TO COLUMBUS DAY

Overview: The first public celebration came on the 300th anniversary, the same year George Washington became our first President. On the 400th anniversary, President Benjamin Harrison proclaimed Columbus Day an official holiday. In honor of the upcoming celebration, Francis Bellamy wrote the Pledge of Allegiance. A "celebration" of Columbus Day is not shared by all. Most Native Americans feel a celebration of the first encounter is a denial of the atrocities committed against the indigenous people and is a celebration of 500 years of genocide. This lesson has students review the events leading up to Columbus Day celebrations and decide on more culturally sensitive ways to note the encounter. **This is suggested as a culminating lesson or after students have had access to background information.**

Level: K-12

Length: 1 class period

Major Concepts: Conflict, Genocide, Atrocity

Learner Outcomes: The student will
1. identify alternatives to the celebration of Columbus Day.
2. understand the sources of conflict.

Classroom Activities:

1. Discuss the events leading up to the national holiday status of Columbus Day. Relay what is historical fact about the day. Discuss what happens or is supposed to happen as a result of a national holiday. What does it mean? What others days are national holidays?
2. At the elementary level, you may want to read a book that relays a celebration. Personally, draw/tell about a special celebration which they have been a part. What were you celebrating? How did it feel? Why did you celebrate?
3. Depending upon the age of the students, introduce the concepts of atrocity, genocide and conflict. Use "Did You Know" (pp. 5-7) and "Quoting Scholars" (pp. 58-60) if you wish. Discuss with students why many people feel it is inappropriate to "celebrate" Columbus Day.
4. Discuss alternative list of names for Columbus Day, e.g. Native American Day, Indigenous People's Day, Day of Reconciliation, Peace and Justice Day. Have students brainstorm alternative ideas, names, and/or activities.

Independent Practice: Student will choose an alternative plan/idea. They may choose to write about it or, perhaps at the elementary level, illustrate it, with brief description. Students can share these in groups or with a partner, sharing their rationale for this alternate choice.

Evaluation: Teacher assessment of the independent practice.

COLUMBUS AND THE KNOWN WORLD: HOW MUCH DID HE REALLY KNOW?*

Overview: The purpose of this lesson is to establish a context for understanding the voyages of Columbus, his calculations, and the size of the "known" world at the time of the explorations. While not meant as a definitive study of the world of Columbus, the activities provide an overview of the existing knowledge during Columbus' time and compares this to current knowledge of the world. This hands-on activity will enable the student to visualize how Columbus believed the world was in 1492. The main purpose of this exercise is to achieve a geographic understanding of the importance of Columbus' voyages in understanding world size. The wealth of new knowledge gained from the voyages of Columbus and other explorers can also be discussed by stressing how the size of the known world nearly doubled with the voyages.

Level: Upper elementary/7-12

Length: 1 class period

Major Concepts: Knowledge, Theory

Learner Outcomes: The student will

1. calculate the size of the world using Columbus' data.
2. compare the distance between two places, using the calculations of Columbus and degrees of longitude.
3. distinguish between current knowledge of the world and knowledge of the world at the time of Columbus.
4. recognize the tentative nature of knowledge.

Materials: "Views of the World During the Time of Columbus," "Estimates of Distances" and Maps: Behaim's chart and a world map

Classroom Activities:

1. Establish the lesson's context by reviewing students' knowledge of the world at the time of Columbus. Use Behaim's chart of 1492 and a current world map to visually reinforce the differences (pp. 44 & 45). This can be done in one of two suggested methods.
   a. Using Behaim's chart, have students cut out the outline of the chart and tape this together into a reasonable facsimile of a globe. The chart may not actually fit together, but the students will be able to visualize the globe at the time of Columbus.
   b. Using the world map, have the students fold the map along the dotted lines so that the lines touch and the Western Hemisphere is no longer visible.
2. Using the Toscanelli abstract, students will complete the exercise involving the geographic data ("Estimates of Distances" p. 43). From the data, students will calculate the size of the world and find distances for selected

places. A blank world map with lines of longitude and latitude, an atlas, or both, may be needed to complete this exercise. The use of a calculator is optional.

3. Discussion could include the following questions:
    a. What have we learned from these exercises?
    b. What is theory? What is knowledge? How does it change?
    c. What is the importance of the explorations?

Independent Practice: Student will complete "Estimates of Distances" handout.

Evaluation: Teacher observation of classroom participation and evaluation of work on "Estimates of distances" handout.

*This lesson is reprinted with the permission of the Social Studies Development Center Indiana University. Lesson by David Beal at North Knox High School, Bickwell, Indiana. Included in Teaching About the Voyages of Columbus: A Turning Point in World History. A Project of the Social Studies Development Center, Indiana University, Dr. John J. Patrick, 2805 E. 10th, Room 120, Bloomington, Indiana 47405. Funded by the Indiana Humanities Commission.

VIEWS OF THE WORLD DURING THE TIME OF COLUMBUS

What was the popular view of the world during the time of Columbus? We have been led to believe that most people thought the world was flat. The fear of falling off the edge of the earth was matched only by the fear of sea monsters that populated the edges. However, this view is incorrect. Most educated Europeans in 1492 knew that the world was a sphere. The sailors observed that the ocean's surface was curved as they sailed toward the horizon. Using this knowledge, Columbus never really had to persuade King Ferdinand and Queen Isabella that the world was round.

After learning enough Latin to understand the ancient writers, Columbus knew that Aristotle believed the world was smaller than was popularly accepted. From other sources such as Strabo, Pierre d'Ailly, Pope Pius II, the Bible and Seneca, he gleaned similar information concerning the size of the world. All of these sources led Columbus to calculate a circumference of the earth that was considerably smaller than actual size.

Although the scholars of Western Europe believed that the world was round, they had little idea about its actual size. The Greek astronomer Ptolemy, in about 200 A.D. had developed a theory about the earth's circumference that was commonly accepted. But in the late 1200s, Marco Polo, a Venetian merchant, had traveled eastward through Asia as far as China. There he learned of an island called "Cipanjo" (Japan). When he wrote of his discoveries, he claimed that Asia extended much farther eastward. This would make it much closer to Europe. Of course, no one counted on the continents of North and South America being between Asia and Europe.

Most European scholars and sailors thought Marco Polo was a dreamer. His views simply could not be accepted because Ptolemy's theories were considered correct. Finally, Paola Toscanelli, a physician in Florence, accepted Marco Polo's theories. He wrote several letters that argued that the ocean between Spain and the Indies (islands near Asia) was much narrower than anyone supposed. King Alfonso V of Portugal saw these letters and asked Toscanelli to develop his theories in a letter to him, which Toscanelli did on June 4, 1474.

Toscanelli's letter is the first opportunity we have to observe possible outside influences on Columbus. This letter became Columbus' primary exhibit when arguing for a narrower Atlantic. What is of concern is Toscanelli's insistence that Quinsay (modern Hangchow), capital of the Chinese province of Mangi, is only 500 nautical miles due west of Lisbon, Portugal. When Columbus saw a copy of this letter, he hurriedly wrote to Toscanelli asking for more information. Toscanelli sent Columbus a copy of his earlier letter and a chart (now missing) to illustrate his theories. So Columbus had what he thought was firm evidence to present to King Ferdinand and Queen Isabella of Spain when he asked them to support his voyage.

Estimates of Distances Between Places on the Earth by Columbus, Toscanelli, and Behaim (Estimates presented in nautical miles)

1. From the Canary Islands to Japan	3000 miles	(Toscanelli)
	3080 miles	(Behaim)
	2400 miles	(Columbus)
	10,600 miles	(actual)
2. From the Canary Islands to Hangchow, China	5000 miles	(Toscanelli)
	4440 miles	(Behaim)
	3550 miles	(Columbus)
	11,776 miles	(actual)

The circumference of the globe can be computed by multiplying the length of a degree by 360. But how long is a degree? This problem puzzled Columbus and his contemporaries. Columbus decided that the degree measured 40 nautical miles. In actuality, it is 60 nautical miles. (Though the distance of a nautical mile is in dispute, the National Geographic Society accepts 4,284 feet for a Columbian mile.) Columbus also decided that the trip from the Canary Islands to Japan required him to cross only 60 degrees of ocean.

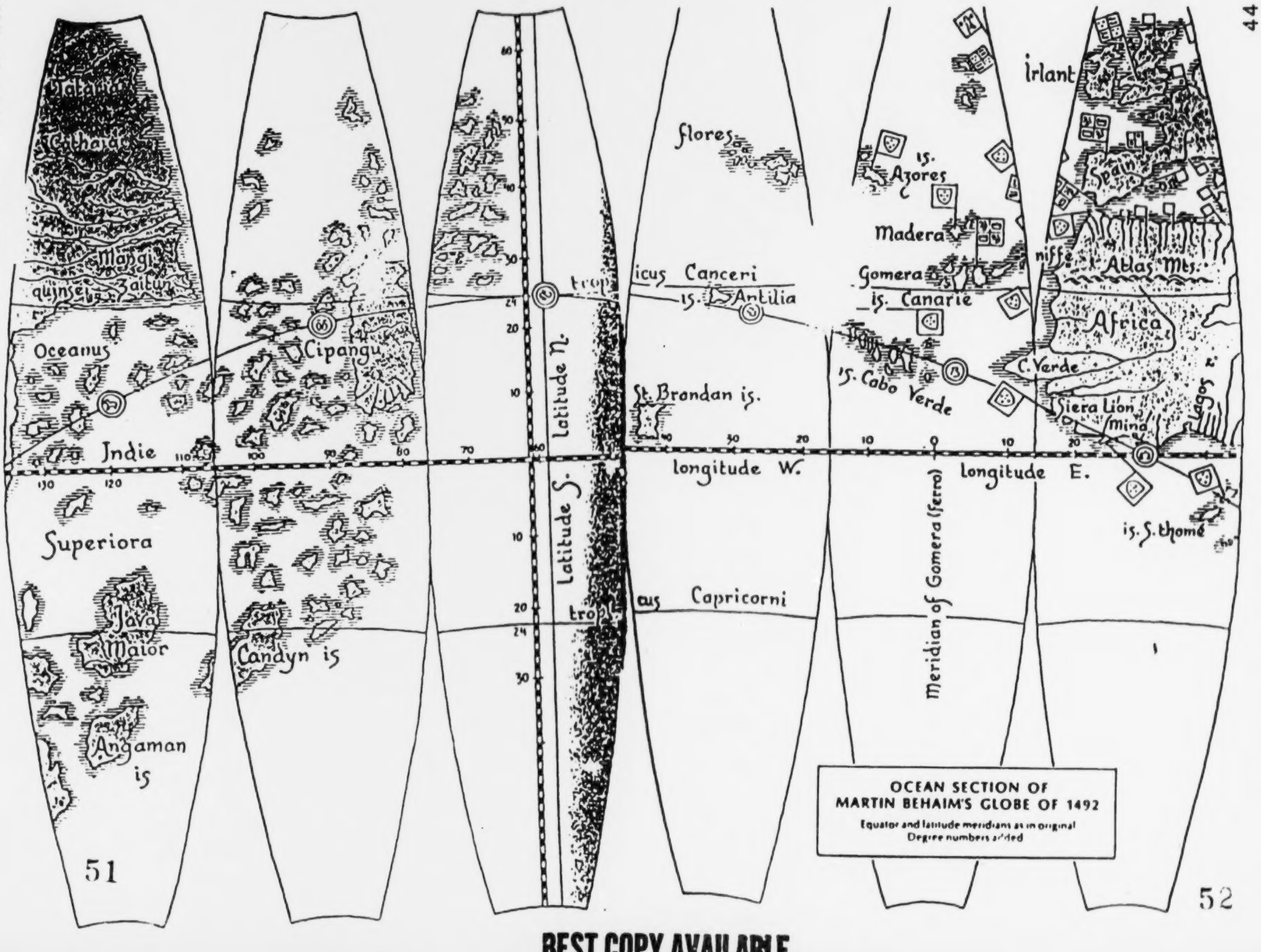
Using the above data, students will complete the following exercise using a current world map with lines of latitude or longitude. An atlas can also be used.

Using Columbus' figures, calculate the circumference of the world at the Equator. Also find these distances:

a. Spain to Japan
b. Spain to China
c. Spain to the Azores
d. Spain to the Canary Islands
e. Genoa to Madrid
f. Lisbon to Iceland
g. Spain to Cuba
h. Lisbon to the Gulf of Guinea

Compare Columbus' data with the actuality of distances. Considering the data of Columbus, Behaim and Toscanelli, how could these all have been so far wrong in the calculations? What could have accounted for these discrepancies?

Behaim's Globe of 1492


Tatari
Cathay
Mangi
Zaitun
quinsey
Oceanus
Indie
Superiora
Java Maior
Angaman is
Cipangu
Candyn is
Latitude N.
Latitude S.
tropicus Canceri
tropicus Capricorni
is. Antilia
Flores
is. Azores
Madera
Gomera
is. Canarie
St. Brandan is.
is. Cabo Verde
longitude W.
longitude E.
Meridian of Gomera (ferro)
Irlant
Spain
niffe
Atlas Mts.
Africa
C. Verde
Siera Lion
mina
Lagos r.
is. S. thomé
130
120
110
100
90
80
70
60
50
40
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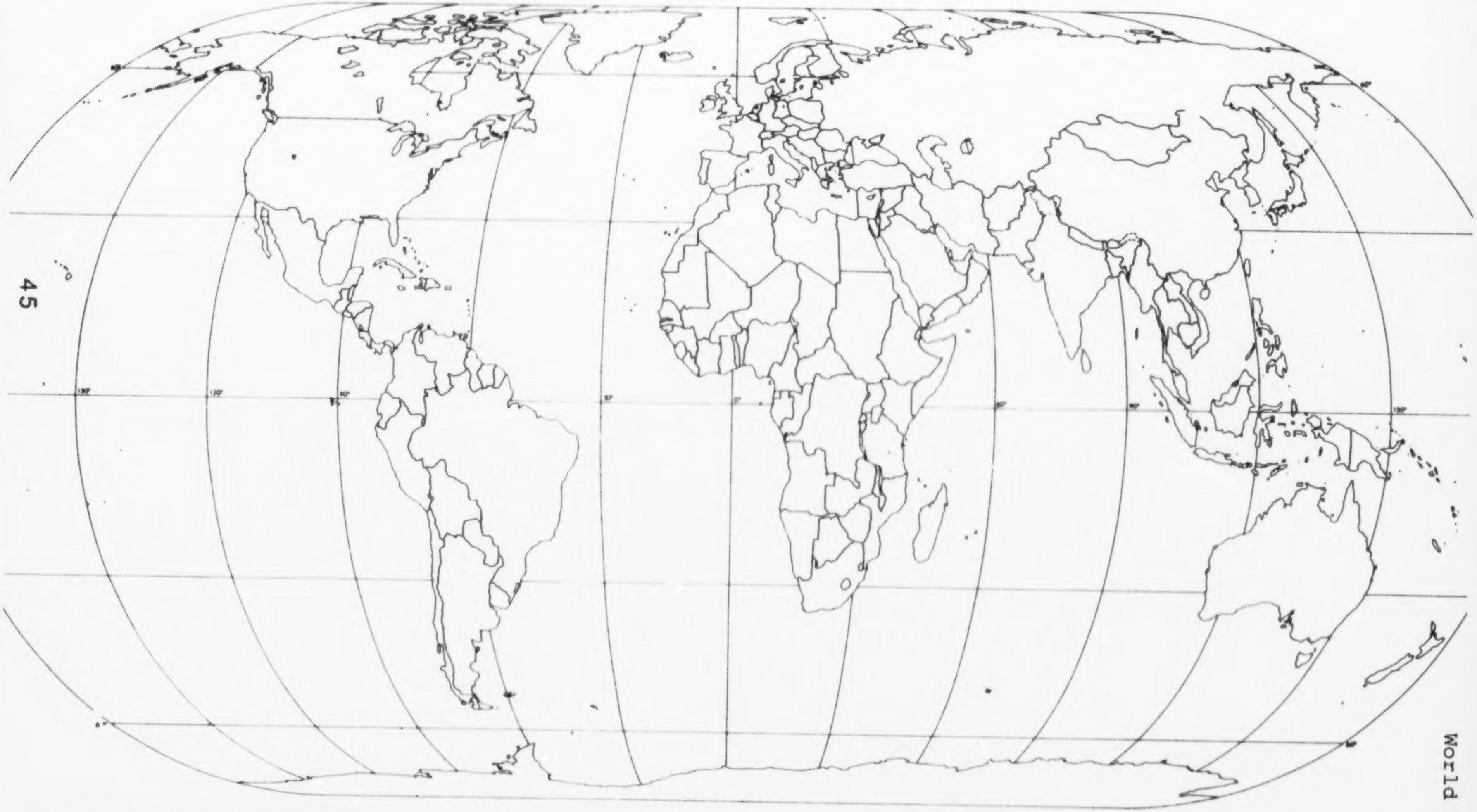
24
20
10
0
51
52

OCEAN SECTION OF
MARTIN BEHAIM'S GLOBE OF 1492

Equator and latitude meridians as in original
Degree numbers added

BEST COPY AVAILABLE

Outline Map of the World



THE WORLD BANK

The denominations, classifications, and boundaries shown on this map do not imply, on the part of the World Bank, any judgment on the legal or other status of any territory or any endorsement or acceptance of any boundaries

This map may be photocopied for your classroom us
© 1986 *The International Bank for Reconstruction and Development/Th*

ANALYZING PRIMARY SOURCES

Overview: The first voyage of Columbus is a story most students have heard many times. The log of Columbus provides a daily record of that first voyage, documenting this historic event.

Level: Upper elementary/7-12

Length: 1 class period

Major Concepts: Primary sources, Secondary sources

Learner Outcomes: The student will
1. find central elements in a primary document.
2. state the key issues clearly.
3. evaluate information and sources of information.

Materials: Handout: "Excerpts from The Log of Christopher Columbus"

Classroom Activities:

1. Anticipatory Set: Ask students how many keep or have kept a diary or some record of events in their lives.
2. Distribute handout "The Log of Christopher Columbus" for students to read. Review the concept of primary and secondary sources. Give students time to read the entries.
3. Have students work in pairs. Each will interview the other. One student will assume the role of Columbus and will be interviewed about the voyage and the arrival to the Americas (3-5 minutes). Then interviewer becomes one of the sailors on the voyage and is interviewed. Question the sailor for his perspective (3-5 minutes).
4. Compare/Contrast the perspectives.
5. Review the story of the first voyage of Columbus, having students summarize the issues, events, and accomplishments. Discussion questions could include:
   a. What were signs that land was near?
   b. What was the mood of the crew according to Columbus? What did Columbus do to reduce their fears?
   c. Columbus is often described as deeply religious. Any clues in the log to confirm or challenge this view?
   d. Columbus refers to himself as a foreigner. What is his background, and how did he feel his leadership was affected by the fact he was not Spanish?
   e. Who are the Pinzons? What is their role in this voyage?

Independent Practice: Students will write a log entry for the day Columbus and his crew arrive to the present-day Americas from the perspective of the Taino-Arawak Indians.

Evaluation: Teacher observation of classroom participation and evaluation of log entry.

Excerpts from The Log of Christopher Columbus

Translated by Robert H. Fuson (1987)

Reprinted with the permission of the
International Marine Publishing Company

Friday, 21 September 1492

Today was mostly calm, but there was a little wind later in the afternoon. By night and by day I made about 39 miles, some of them on course and some not. At sunrise we saw so much weed that the sea seemed to be a solid mat, coming from the west. The sea is as smooth as a river and the air the best in the world. This afternoon I saw another ringtail and a tern. I also saw a whale, which is another sign of land, for whales always stay near the coast.

Saturday, 22 September 1492

I sailed to the WNW more or less, steering first one way and then the other. I made about 90 miles and saw very little weed during the morning hours. I did see some petrels and another bird. For three days now I have been deviating from my set course to the west, but this is of no great concern, for the winds are contrary and have been blowing mostly from the SW and even from the west. Also, these contrary winds are very helpful because the crew is agitated, thinking that no winds blow in these parts that will return them to Spain. Later in the afternoon the weed was very thick.

Sunday, 23 September 1492

I sailed NW and sometimes NW by north, and sometimes on my original westerly course, making about 66 miles. I saw a dove, a tern, another small river bird, and some white birds. There is a lot of weed and I have seen more crabs in it. The crew is still grumbling about the wind. When I get a wind from the SW or west it is inconstant, and that, along with a flat sea, has led the men to believe that we will never get home. I told them that we are near land and that is what is keeping the sea smooth. Later, when the sea made up considerably without wind, they were astonished. I saw this as a sign from God, and it was very helpful to me. Such a sign has not appeared since Moses led the Jews out of Egypt, and they dared not lay violent hands on him because of the miracle that God had wrought. As with Moses when he led his people out of captivity, my people were humbled by this act of the Almighty. Soon thereafter a wind arose from the WNW, and the sea grew rougher. The crew was relieved. The men tried to catch some fish but could not get any to bite at the hooks. Eventually they harpooned several.

Monday, 24 September 1492

I returned to my westerly course and made about 43 1/2 miles, logging only 36. A tern came to the ship, and I saw many petrels.

I am having serious trouble with the crew, despite the signs of land that we have and those given to us by Almighty God. In fact, the more God shows the men manifest signs that we are near land, the more their impatience and inconstancy increases, and the more indignant they become against me. All day long and all night long those who are awake and able to get together never cease to talk to each other in circles, complaining that they will never be able to return home. They have said that it is insanity and suicidal on their part to risk their lives following the madness of a foreigner. They have said that not only am I willing to risk my life just to become a great Lord, but that I have deceived them to further my ambition. They have also said that because my proposition has been contradicted by so many wise and lettered men who considered it vain and foolish, they may be excused for whatever might be done in the matter. Some feel that they have already arrived where men have never dared to sail and that they are not obliged to go to the end of the world, especially if they are delayed anymore and will not have sufficient provisions to return. I am told by a few trusted men (and these are few in number!) that if I persist in going onward, the best course of action will be to throw me into the sea some night. They will then affirm that I fell overboard while taking the position of the North Star with my quadrant. Since I am a foreigner, little or no account will be asked of the matter, but rather, there will be a great many who will swear that God had given me my just desserts on account of my rashness. I know that the men are taking these complaints to the Pinzons and that the Pinzons have sided with them.

Inasmuch as most of these people are from Palos and the surrounding area, they stick together, and I know that Martin Alonso cannot be trusted. He is a skilled mariner, but he wants the rewards and honors of this enterprise for himself. He is always running ahead of the fleet, seeking to be the first to sight land. But I am fully aware that I must use him, for his support is too great among the men. I am also confident that if I lose command, the fleet will never reach the Indies and will probably never get back to Spain. With God's help I shall persevere.

Sunday, 7 October 1492

I sailed to the west and made 9 knots for 2 hours and then 6 knots for 8 1/2 hours. I went about 69 miles up until an hour before sunset, but told the crew 54.

This morning we saw what appeared to be land to the west, but it was not very distinct. Furthermore, no one wished to make a false claim of discovery, for I had ordered that if anyone make such a claim and, after sailing three days, the claim proved to be false, the 10,000 maravedies reward promised by the Catholic Sovereigns would be forfeited, even if afterwards he actually did see it. Being warned of this, no one aboard the *Santa Maria* or *Pinta* dared call out "Land, land!" However, after we had rendezvoused this morning at sunrise (I had ordered that we assemble at sunrise and sunset because that is when there is the least haze and we can see the farthest) the *Nina*, which is a better sailer, ran ahead and fired a cannon and ran up a flag on her mast to indicate that land had been sighted. Joy turned to dismay as the day progressed, for by evening we had found no land and had to face the reality that it was only an illusion. God did offer us, however, a small token of comfort: many large flocks of birds flew over, coming from the north and flying to the SW. They were more varied in kind than any we had seen before and they were land birds, either going to sleep ashore or fleeing the winter in the lands whence they came. I know that most of the islands discovered by the Portuguese have been found because of birds. For these reasons I have decided to alter course and turn the prow to the WSW. This I did an hour before sunset, and I shall proceed on this course for two days. I added another 15 miles before darkness, making a total of 84 miles by night and by day.

Thursday, 11 October 1492

. . . . a light or torch belonging to fishermen or travellers who alternately raised and lowered it, or perhaps were going from house to house. I am the first to admit that I was so eager to find land that I did not trust my own senses, so I called for Pedro Gutierrez, the representative of the King's household, and asked him to watch for the light. After a few moments, he too saw it. I then summoned Rodrigo Sanchez of Segovia, the comptroller of the fleet, and asked him to watch for the light. He saw nothing, nor did any other member of the crew. It was such an uncertain thing that I did not feel it was adequate proof of land.

The moon, in its third quarter, rose in the east shortly before midnight. I estimate that we were making about 9 knots and had gone some 67 1/2 miles between the beginning of night and 2 o'clock in the morning. Then, at two hours after midnight, the *Pinta* fired a cannon, my prearranged signal for the sighting of land.

I now believe that the light I saw earlier was a sign from God and that it was truly the first positive indication of land. When we caught up with the *Pinta*, which was always running ahead because she was a swift sailer, I learned that the first man to sight land was Rodrigo de Triana, a seaman from Lepe.

Friday, 12 October 1492

At dawn we saw naked people, and I went ashore in the ship's boat, armed, followed by Martin Alonso Pinzon, captain of the *Pinta*, and his brother, Vincente Yanez Pinzon, captain of the *Nina*. I unfurled the royal banner and the captains brought the flags which displayed a large green cross with the letters F and Y at the left and right side of the cross. Over each letter was the appropriate crown of that Sovereign. These flags were carried as a standard on all of the ships. After a prayer of thanksgiving I ordered the captains of the *Pinta* and *Nina*, together with Rodrigo de Escobedo (secretary of the fleet), and Rodrigo Sanchez of Segovia (comptroller of the fleet) to bear faith and witness that I was taking possession of this island for the King and Queen. I made all the necessary declarations and had these testimonies carefully written down by the secretary. In addition to those names above, the entire company of the fleet bore witness to this act. To this island I gave the name *San Salvador*, in honor of our Blessed Lord.

No sooner had we concluded the formalities of taking possession of the island than people began to come to the beach, all as naked as their mothers bore them, and the women also, although I did not see more than one very young girl. All those that I saw were young people, none of whom was over 30 years old. They are very well-built people, with handsome bodies and very fine faces, though their appearance is marred somewhat by very broad heads and foreheads, more so than I have ever seen in any other race. Their eyes are large and very pretty, and their skin is the color of Canary Islanders or of sunburned peasants, not at all black, as would be expected because we are on an east-west line with Hierro in the Canaries. These are tall people and their legs, with no exceptions, are quite straight, and none of them has a paunch. They are, in fact, well proportioned. Their hair is not kinky, but straight, and coarse like horsehair. They wear it short over the eyebrows, but they have a long hank in the back that they never cut. Many of the natives paint their faces; others paint their whole bodies; some, only the eyes or nose. Some are painted black, some white, some red; others are of different colors.

The people here called this island *Guanahani* in their language, and their speech is very fluent, although I do not understand any of it. They are friendly and well-dispositioned people who bear no arms except for small spears, and they have no iron. I showed one my sword, and through ignorance he grabbed it by the blade and cut himself. Their spears are made of wood, to which they attach a fish tooth at one end, or some other sharp thing.

I want the natives to develop a friendly attitude toward us because I know that they are a people who can be made free and converted to our Holy Faith more by love than by force. I therefore gave red caps to some and glass beads to others. They hung the beads around their necks, along with some other things of slight value that I gave them. And they took great pleasure in this and became so friendly that it was a marvel. They traded and gave everything they had with good will, but it seems to me that they have very little and are poor in everything. I warned my men to take nothing from the people without giving something in exchange.

This afternoon the people of San Salvador came swimming to our ships and in boats made from one log. They brought us parrots, balls of cotton thread, spears, and many other things, including a kind of dry leaf that they hold in great esteem. For these items we swapped them little glass beads and hawks' bells.

Many of the men I have seen have scars on their bodies, and when I made signs to them to find out how this happened, they indicated that people from other nearby islands come to San Salvador to capture them; they defend themselves the best they can. I believe that people from the mainland come here to take them as slaves. They ought to make good and skilled servants, for they repeat very quickly whatever we say to them. I think they can easily be made Christians, for they seem to have no religion. If it pleases Our

Lord, I will take six of them to Your Highnesses when I depart, in order that they may learn our language.

Saturday, 13 October 1492

After sunrise people from San Salvador again began to come to our ships in boats fashioned in one piece from the trunks of trees. These boats are wonderfully made, considering the country we are in, and every bit as fine as those I have seen in Guinea. They come in all sizes. Some can carry 40 or 50 men; some are so small that only one man rides in it. The men move very swiftly over the water, rowing with a blade that looks like a baker's peel. They do not use oarlocks, but dip the peel in the water and push themselves forward. If a boat capsizes they all begin to swim, and they rock the boat until about half of the water is splashed out. Then they bail out the rest of the water with gourds that they carry for that purpose.

The people brought more balls of spun cotton, spears, and parrots. Other than the parrots, I have seen no beast of any kind on this island.

I have been very attentive and have tried very hard to find out if there is any gold here. I have seen a few natives who wear a little piece of gold hanging from a hole made in the nose. By signs, if I interpret them correctly, I have learned that by going to the south, or rounding the island to the south, I can find a king who possesses a lot of gold and has great containers of it. I have tried to find some natives who will take me to this great king, but none seems inclined to make the journey.

Tomorrow afternoon I intend to go to the SW. The natives have indicated to me that not only is there land to the south and SW, but also to the NW. I shall go to the SW and look for gold and precious stones. Furthermore, if I understand correctly, it is from the NW that strangers come to fight and capture the people here.

This island is fairly large and very flat. It is green, with many trees and several bodies of water. There is a very large lagoon in the middle of the island and there are no mountains. It is a pleasure to gaze upon this place because it is all so green, and the weather is delightful. In fact, since we left the Canaries, God has not failed to provide one perfect day after the other.

I cannot get over the fact of how docile these people are. They have so little to give but will give it all for whatever we give them, if only broken pieces of glass and crockery. One seaman gave three Portuguese ceitis (not even worth a penny!) for about 25 pounds of spun cotton. I probably should have forbidden this exchange, but I wanted to take the cotton to your Highnesses, and it seems to be in abundance. I think the cotton is grown on San Salvador, but I cannot say for sure because I have not been here that long. Also, the gold they wear hanging from their noses comes from here, but in order not to lose time I want to go to see if I can find the island of Japan.

WHOSE HISTORY?

Overview: The interpretation of history has not remained static, and African American history has undergone significant revision. This lesson helps frame history as socially constructed. As Europeans came to the present-day Americas in growing numbers following Columbus' first voyage, the number of Africans who came to the present-day Americas was significantly larger. This part of the story must also be told.

Level: Upper elementary/7-12

Length: 1 day

Major Concepts: History, Interpretation, Revisionist History, Perspectives, Slavery, Slave Trade

Learner Outcomes: The student will
1. recognize the tentative nature of knowledge, process, and conclusions.
2. evaluate sources of information before accepting evidence and generalizations.
3. identify group influences on perception.
4. recognize the diversity of experiences in the present-day Americas by cultural group(s) at the time of Columbus.

Materials: Handouts: "Revisionist History" and "To His Imperial and Catholic Majesty"

Classroom Activities:

1. Anticipatory Set: Distribute a notecard to each student with one of the following roles: Norwegian American, Spanish American, Spanish citizen, Shoshone Indian, Taino-Arawak Indian, Italian American, Portuguese citizen, African American, Jewish American, Hollywood Producer, U.S. Navy Admiral, Puerto Rican, Hispanic American, Italian citizen, etc. Ask them to speak in the first person as to how they view Columbus' place in history.
2. Review perspectives and discuss how it influences how people "see" events and people in history.
3. Conjure up in your mind a time when you reached an inaccurate conclusion regarding a personal or public event. [Allow time to think.] What caused you to reach an alternative conclusion?

[Transition: Since historians "see" events and people through their own perspectives, events and people sometimes are reinterpreted. Slavery as an institution is one example.]

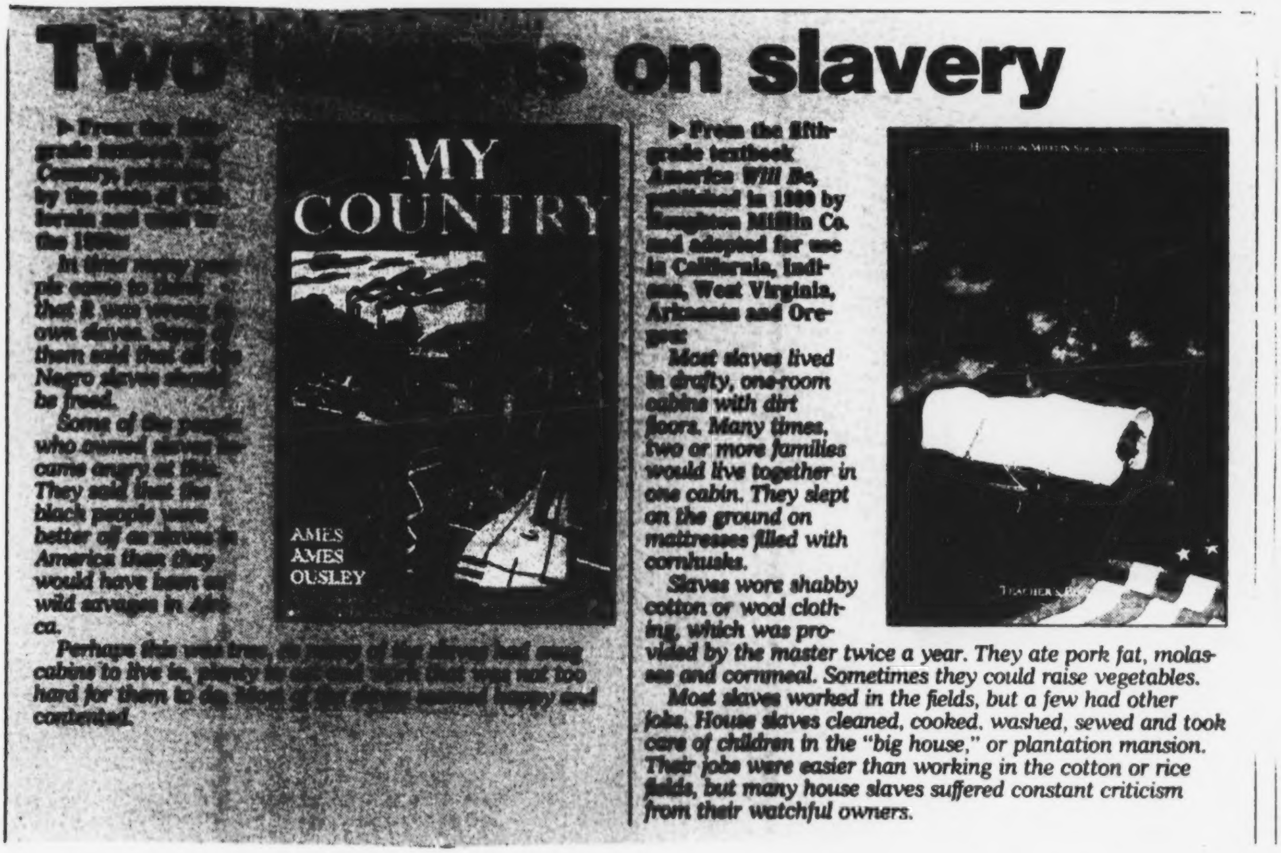
4. Read text examples (p. 54) on the subject of slavery.
5. Compare and contrast the excerpts. Discuss the perceived accuracy of each. Discussion questions could include:
    a. What are the differences?
    b. How do we explain the differences?

   c. Did historians have more data in 1990 than in 1950 about slavery? Are historians looking at data differently? Has perspective changed?
   d. What do we learn about history by looking at this example? What is the role of interpretation in history?
   e. We are talking about what historians refer to as revisionist history. How could we define this concept from this example?
   f. African American historians have historically challenged the version of slavery included in the 1950s text. From this point of view, the 1980s text version would not be a revision of African American historical scholarship. Who defines revisionist history?

6. How have textbooks traditionally presented Columbus and his voyage(s)? What did you learn about the role of Africans in the present-day Americas at the time of Columbus? What did you learn about the slave trade?
7. Analyze the primary document concerning the slave trade. Discussion could include the following questions:
   a. Define slavery and the slave trade.
   b. When was this written? Who are involved?
   c. How does it relate to Columbus?
   c. What do we learn about the time period by analyzing it?

Independent Practice: Students will write a paragraph defining history.

Evaluation: Teacher observation of classroom participation and assessment of independent practice.


MY COUNTRY
AMES
AMES
OUSLEY

Two [illegible] on slavery

▶ **From the fifth-grade textbook *My Country*, published by the state of California and used in the 1950s:**

In time many people came to think that it was wrong to own slaves. Some of them said that all the Negro slaves should be freed.

Some of the people who owned slaves became angry at this. They said that the black people were better off as slaves in America than they would have been as wild savages in Africa.

Perhaps this was true, as many of the slaves had snug cabins to live in, plenty to eat and work that was not too hard for them to do. Most of the slaves seemed happy and contented.

▶ **From the fifth-grade textbook *America Will Be*, published in 1988 by Houghton Mifflin Co. and adopted for use in California, Indiana, West Virginia, Arkansas and Oregon:**

Most slaves lived in drafty, one-room cabins with dirt floors. Many times, two or more families would live together in one cabin. They slept on the ground on mattresses filled with cornhusks.

Slaves wore shabby cotton or wool clothing, which was provided by the master twice a year. They ate pork fat, molasses and cornmeal. Sometimes they could raise vegetables.

Most slaves worked in the fields, but a few had other jobs. House slaves cleaned, cooked, washed, sewed and took care of children in the "big house," or plantation mansion. Their jobs were easier than working in the cotton or rice fields, but many house slaves suffered constant criticism from their watchful owners.

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TO HIS IMPERIAL AND CATHOLIC MAJESTY

Since Your Majesty is so anxious for the conversion and preservation of the Indians and these matters have turned out so much to the contrary that it becomes necessary to do something for making up for the bad service done to God and Your Majesty, I am willing to offer my person and my fortune for assisting the Friar Casas in the task of improving the conditions on the continent and oblige myself to do as follows:

Within ten years I and Las Casas will convert all the Indians in the region between the Boco del Drago and the Cape of Gracias de Dios. There, no Indian shall be killed and no women ravished. All Indians, or most of them, shall be made tributary within these ten years. The revenues of the crown shall not be diminished by a peaceful and good treatment of the Indians. Within the next three years we shall found three pueblos for Christian colonists, and three others every three succeeding years, thus providing for ten pueblos at the end of the ten year period. The inhabitants shall live there secure from the Indians. We shall support twenty friars whom Your Majesty will send over here for missionary work.

For enabling us to accomplish this difficult task, Your Majesty will procure a papal bull granting absolution to those who die in performing their work, as far as they repent. Furthermore, Your Majesty will procure a license for twenty friars of the Franciscan and Dominican orders, or of other orders if necessary, to go to the continent. They shall be chosen by the Vice-Provencial of the Dominicans and the Provencial of the Franciscans who are already in the Indies or will be there in the future.

Your Majesty will order to free all the Indians from the Continent, who have been brought to the island, and order to hand them over to me or one of my deputies for being brought to their original places by Casas or the friars. By these [returned Indians] all the others should be informed that Your Majesty is angry at the bad service.

(IN FOLLOWING PARAGRAPHS DIEGO COLON PUTS FORWARD VARIOUS CONDITIONS IN CONNECTION WITH HIS PLANS OF COLONIZING THE COUNTRY. THEY REGARD: FINANCIAL SUPPORT BY THE KING, RIGHTS TO BUY FOOD AND PROVISIONS IN SPAIN AND THE CARRIBBEAN ISLANDS, AND OTHER DETAILS. HE POINTS OUT THAT THERE WILL BE MUCH CORPORAL TOIL TO BE DONE CONSTRUCTING THE PUEBLOS AND ALL THE OTHER THINGS NECESSARY.)

Since the Christians are altogether released from such toil and the Indians should not be forced to [toil] Your Majesty will send me a license for buying thirty negro slaves every three years for such work. Your Majesty will send me a license for buying 500 negro slaves for distribution in five pueblos, because the colonists cannot [now] keep Indians [as slaves].

The agreement is signed by Diego Colon, Admiral and Viceroy to the Indies in 1519.

[NOTE: Original letters of Diego Colon are in a collection at the **GILCREASE MUSEUM, 1400 Gilcrease Museum Road, Tulsa, OK 74127 USA**].

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SYNOPSIS OF THE AGREEMENT MADE BY DIEGO COLON [SON OF CHRISTOPHER COLUMBUS] AS ADMIRAL AND VICEROY OF THE INDIES (IN SANTA DOMINGO), WITH FRIAR BARTOLOME DE LAS CASAS, FOR THE BENEFIT OF THE INHABITANTS OF THE CONTINENT. A VICEREGAL REPORT TO HIS MAJESTY CHARLES V

THE ENTERPRISE OF COLUMBUS*

Overview: This lesson encourages students to view historical events from multiple perspectives. The sufferings imposed on the Native Americans as a result of encounters with Columbus and other European colonizers that followed him to the present-day Americas are discussed.

Level: 7-12

Time: 2 class periods

Major Concepts: Multiple perspectives, Voice

Learner Outcomes: The student will
1. develop a pluralistic perspective on the voyages of Columbus.
2. demonstrate an understanding that the world is ethnically and culturally diverse.
3. seek knowledge of the basis for conflict among groups within local, national, and international communities by gathering and processing information.

Materials: Handouts: "Quoting Scholars" and "The Enterprise of Columbus"

Classroom Activities:

Day 1
1. Anticipatory Set: "The first voyage of Columbus took place nearly 500 years ago. Write down what you already know about Columbus." Generate a classroom list on the chalkboard/overhead.
   [Transition: "The story of Columbus is important because it marks an important--dramatic--event in history. To learn more about this story we're going to be part of or listen to more voices on this subject."]
2. Nine students become the readers for "The Enterprise of the Indies" (p. 61-62).
3. Have students identify and list the different "voices." Then discuss the following:
   a. Who or what do the voices represent? What perspectives do their voices add to our understanding of Columbus' voyages to the Americas? What 4 continents are involved in the Columbus enterprise?
   b. How do these accounts differ from or reinforce what you already had heard about the Columbus story?
   c. What questions do you have about the Columbus voyages?
   [Transition: Where did Sommers gather her information to write the script for "The Enterprise of Columbus"? Let's look at what scholars have written about Columbus.]
4. Students are given handout "Quoting Scholars" (pp. 58-60) to read.

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5. Discussion of quotations could include the following:
    a. What questions that you had are answered?
    b. What would you want/need to know about the authors of the quotations to analyze and evaluate the sources?

   [Transition: How could we go about gathering additional information?]

Independent Practice: Students will write a paragraph discussing what "having a voice" means.

Evaluation: Teacher assessment of independent practice.

Day 2

1. Students will use primary and secondary sources to gather additional information, keeping a log of what they find in a particular text or in various sources. Students could be asked to analyze a single article/text or to spend several days analyzing articles/texts.
2. Students will analyze/critically examine the text/logs they have for perspectives on Columbus: What is left out? What perspective(s) is the text written from? How to rewrite?
3. Students share/discuss their assessments in small groups.

Independent Practice: Students will analyze/critically examine the logs they have on what textbooks, children's books, articles, etc. include or omit about Columbus.

Evaluation: Teacher observation of student involvement in the discussion and the analysis of their reading log.

*This lesson is adapted from a lesson developed by Meredith Sommers at the Central American Resource Center.

QUOTING SCHOLARS

"For centuries the Spanish have borne, with considerable ire, the weight of this shameful story. . . If the Spanish of the late fifteenth and early sixteenth centuries combined great physical courage, endurance, and intense religious zeal with devastating cruelty, they probably behaved no worse than any other Europeans would have done who got there first. British schoolbooks confidently describe the English sea dogs Drake and Hawkins as honest, dauntless men. But Drake's brutalities in sacking the cities of the west coast of South America are a byword among the learned, and Hawkins had spent many untroubled years in the Spanish slave trade. Yet we cannot ignore the exhaustive records of how the Spanish went on the rampage through Central America and Mexico exhausting whole populations in the mines, so that an honest sergeant recalling the cruelties of his life in Mexico lamented that 'there are more gold than health.' The marching orders prescribed a ruthless routine: round up the natives, prohibit their religion, enslave them, exhaust the gold, and move on--to more gold, silver, pearls."

In Alistair Cooke's America, New York: Alfred A. Knopf, 1973, (p. 35)

"America was discovered accidentally by a great seaman who was looking for something else; when discovered it was not wanted; and most of the exploration for the next fifty years was done in the hope of getting through or around it. America was named after a man who discovered no part of the New World. History is like that, very chancy."

In Samuel Eliot Morrison's The Oxford History of the American People: Volume 1, Mentor Books, 1972, (p.55).

"To keep his colony going Columbus was forced to desperate expedients. First, he required a gold tribute from ever native, a tribute too great for them to collect with the best will in the world. Next, he divided up the land--with the Indians who lived on it--among the Spanish colonists. In other words, he set up a system of forced labor for private profit. At the same time the smaller islands were raided for more laborers, and Indians who refused to work were either slaughtered or shipped home to be sold as slaves. Within fifty years the natives of Hispaniola, estimated by ethnologists to have numbered around 300,000 in 1492, and those of the Bahamas too, were extinct. Slaves were then imported from Africa to work sugar and cotton plantation and sift the earth for gold."

In Samuel Eliot Morrison's The Oxford History of the American People: Volume 1, Mentor Books, 1972, (p. 60-61).

"The docile Arawaks. . .died like flies. The fiercer Caribs of Cuba were...brought in long chained files to the mines and the fields and exterminated....When they revolted or tried to escape or seemed lazy they were burned to death...beaten to death or torn to pieces by dogs...never before in history was a whole people so destroyed, and by so few."

In Marjory Stoneman Douglas' The Everglades: river of grass. Mockingbird Books, 1974, copyright 1947 (p. 69-70).

"Columbus' life story is one of the great personal adventures of all time. He was a bold-hearted explorer, a keen observer of the forces of nature, especially wind and water, a reader of the skies and clouds, and a gazer, for practical purposes upon the stars. He was a seller of books, a cartographer, and possibly the best dead-reckoning sailor who ever lived. And he lived in a time when to be all these things was possible, when the ships and the technology of navigation-however modest they seem to us today-enabled Europeans to go where no European had been before, or at least had returned ready to repeat the journey."

John Mohawk in "Discovering Columbus" in Views from the Shore, 1990, (p. 38).

"The fugitives in the mountains [of Hispaniola] were hunted down with hounds; if they escaped capture, they often died of disease or starvation. Thousands killed themselves by taking a poison made from cassava. Many parents killed their infants to spare them a living death under Spanish rule. In only two years, half the 250,000 Indians on the island were dead. Dead by murder, dead by mutilation, dead by overwork, dead by suicide. It was the beginning of genocide for the native population. By 1548...not 500 Indians remained in Hispaniola. It was the first page in the history of the European settlement of the Americas. A beginning marred by conquest, slavery, death, a page written in blood. It makes one wonder whether Columbus Day should not be mourned, rather than celebrated."

In Milton Meltzer's Columbus and the world around him. F. Watts, 1990 (p. 144).

"History is too complex to blame Columbus for the fate of Native Americans. However, he carried the seeds of native enslavement and destruction with him to this part of the world; he engaged in the killing, maiming and demoralizing of native people. He set the tone and paved the way for succeeding generations of Europeans to amass a record of racial and cultural encounters that staggers the imagination in terms of loss of life and disregard for the property, cultural, religious and human rights of Native Americans."

Roger Buffalohead in ""Celebrating Columbus' voyage: A case of historical amnesia." Star Tribune, March 24, 1990, p. 15A.

"We can't have a history if we want only to hear the tales of our best moments, our finest hours. White men, no more than any other group have dominated this planet, have need of a history that does not lie to them about the abuses of white male power, the terrible skewing of behavior and psychic life in a society dominated by a single-sex, racist, and profit perspective. White men need a history that does not simply 'include' people of color and white women, but that shows the process by which the arrogance of hierarchy and the celebration of violence have reached a point of destructiveness almost out of control.."

Adrienne Rich in "Resisting Amnesia." Ms. Magazine,
March 1987, p. 66.

"To lie about MY history is to lie about YOUR OWN."

James Banks in a lecture in St. Paul, Minnesota, 1989.

"When Africans, Afro-Americans and indigenous Americans think of Columbus, it is more with 'doom-burdened' gore than with commendable glory. For the ancestors of these peoples, the definitive end of their complacent world began with the age of exploration and discovery. The post-Columbus world brought not triumphs but traumas, and theirs has not been a happy lot since."

Franklin W. Knight in "Afro-American Perspectives of the
Christopher Columbus Quincentenary." The New World,
Spring/Summer 1991, p. 1.

The Enterprise of Columbus: A Dialogue of Different Voices

Note: All statements with quotation marks are actual quotes. Most names and all events are factual.

Reader 1: One of the first things I remember as a schoolchild is the story about Christopher Columbus. I admired his courage and spirit of adventure. We sang songs about him and drew pictures of the Nina, the Pinta and the Santa Maria. I was told in school that he "discovered" America and proved the world was round. Now I know many of the things I was taught are not accurate nor do they tell the story in its entirety. Next year, 1992, is the Quincentennial and there will be a multitude of films, exhibits, events and advertisements on this history. I need to find out more about what happened around 1492, because this story provides a base upon which we understand our present and form our future.

Reader 2: My name is Laughing Otter. My ancestors came to the islands now known as the West Indies about 2000 years ago. We call ourselves Taino or Arawak which means good or noble; Columbus called us Indians. We are agricultural people who have our own economy, religion, language and government. We do many things together, such as fish, grow crops, make canoes and build large houses in which many people live. Never in my lifetime or the time of my grandparents has there been a war here. In 1492 our island was invaded by men with light skins who came across the sea. At first we were very curious about them and paddled our canoes out to the ships, to bring them food and little trinkets we had made from specks of gold found in the streams. In return, they gave us little glass beads and red caps for our heads. Then they showed us their swords that were so sharp we cut our fingers when we touched them. After that they put fire to some long tubes that made a terrifying noise and sent balls through the air and near our homes. Then they began to order us around like it was their land and we were their slaves.

Reader 3: My name is Queen Isabella. With King Ferdinand we have turned Spain into a Catholic country. We think everyone should be Catholic and that is why we have ordered our soldiers to execute non-believers such as Jews and Moslems if they refuse to convert or leave Spain. Our country has been at war for decades and the treasury is low. We need new ways of gaining wealth from other parts of the world. Portugal has the southern route to India and Turkey controls the route to the east. When Christopher Columbus proposed that Spain finance his voyage west to India, Ferdinand and I agreed to provide ships and supplies, in return for the western trade route and 90% of the riches he says he will find.

Reader 4: My name is Christopher Columbus. My interest is in trade and I call my business "The Enterprise of the Indies." I kept three journals about my seafaring years: one for the Queen, one for the ship's crew and one for myself. I have always been attracted to the sea. When I was a young man, I studied charts of the sea developed by the Greeks that showed the world was round. Believing that, I set off and in a letter back to Spain I wrote, "in 20 days I reached India..and there I found very many islands filled with people without number, and I have taken possession of them for Their Highnesses, by proclamation and with the royal standard displayed and *nobody objected*. I became Governor of all the islands and Admiral of the Seas." During my four trips, "I discovered the western route to India..from here the Ganges River is ten days away. China is my next destination." (Journal of Columbus, italics added)

Reader 5: My name is Diego Columbus and I am the brother of Christopher. I am in charge of collecting gold and shipping it to the King and Queen of Spain. I was told there were gold nuggets hidden under the ground, so I ordered every Indian over 14 years of age to bring me a "hawk's bell of gold" or about three ounces. When they brought gold, I gave them a token. If they did not find any, I had their hands cut off. On the first trip back to Spain, we didn't have as much gold as the Queen expected, so I told her it had been stolen. In its place, we brought back Indians to be sold as slaves. We packed them into the ship's hold. Not so many survived those trips. Out of a total of 1500 who started out, about 300 stayed alive until they reached Spain. But the Queen said they were like animals; they didn't wear clothes and they couldn't speak Spanish. Eventually the Queen said she didn't want any more because they didn't make good slaves.

Reader 6: My name is Francisco de Bobadilla (Bo-ba-de-ya). I was sent to the West Indies to investigate the missing gold. I found evidence that it was being hidden so I brought the Columbus brothers back to Spain in chains to appear before the Monarchs. After two years of appealing their case, however, they were convinced to send them back once more, This time they promised to bring back silver and pearls.

Reader 7: I am called Maria Blanca now. That is the name my owner gave me when I was sold off the slave ship that landed on Hispaniola in 1503. I was captured in Africa then sold to do field work on the first sugar cane plantation. My brothers and sisters were taken later south to work in tin and gold mines. My owners wouldn't allow us to speak our native language or pursue our own religion. They tried to beat our African roots out of us, but in the fields, we sing to keep our stories and culture alive. The Priest from the Church tried to turn us into Christians to "save our pagan souls from the Empire of Satan." I thought this was strange because we are treated like "things" while alive here on earth.

Reader 8: My name is Bartolome de las Cases. As a bishop, I went to the new land to "convert the Indians" in 1505. This was a few years after Columbus had returned to Spain for the final time. I had read in the journals of Columbus that he praised the Indians, saying "They are the best people in the world and above all the gentlest...they would make fine servants because they are intelligent..I believe they could easily be made Christians, for they appeared to have no religion..with fifty men we could subjugate them all and make them do whatever we want." I was horrified to find that half of the Indians had died on the islands the Spaniards conquered. Many had been killed by the soldiers when they refused to be slaves; thousands died of diseases and others took their own lives with the poison of casava. I worked to save the indigenous people, but I realized that "the Enterprise of Columbus had set in motion the beginning of the bloody train of conquest across the Americas." (de Las Casas)

Reader 9: My name is Winona Grey Eagle. I speak as an indigenous person, reflecting on the upcoming Quincentennial. During the past 500 years, my people have had our land stolen, our children put in mission schools and our way of life disrupted. Despite this, my people have survived and we are strong. While the mistakes of the past can never be undone, we can use the Quincentennial to explore our past. It is time to learn to cooperate instead of conquer, to respect each despite racial, cultural and class differences, and to conserve our planet instead of destroy it. This is a teachable moment.

Sources used:

Bartolome de Las Casas, Devastation of the Indies, Seabury Press, 1974
Hans Koning, Columbus, His Enterprise, Monthly Review Press, 1976
Letters and Journals of Christopher Columbus
Statements by Lori Mollenhoff, Anishinabe & Emory Searcy, Clergy and Laity Concerned
Dialogue written by Meredith Sommers, Quincentennial Education Project, a program of the Central America Resource Center, 317 17th Ave. SE, Minneapolis, MN 55454

HEROES AND SHEROES

Overview: The role of contemporary and historical s/heroes is critically discussed.

Level: 7-12

Length: 1 class period

Major Concepts: Hero, Theory, Archetypes, Gender

Learner Outcomes: The student will

1. demonstrate an understanding of the ways an individual perceives others are influenced by the values and patterns of behavior of the groups and culture to which the individual belongs.
2. recognize the tentative nature of knowledge, process, and conclusions.

Materials: Excerpt from Mark Gerzon's The Changing Face of American Manhood, 1982. Boston: Houghton Mifflin Company.

Classroom Activities:

1. Anticipatory Set: Students list as many s/heroes as they can on a sheet of paper in 2 minutes. Generate a class list.
2. Discussion of their lists could include the following questions:
   a. How to we choose our s/heroes?
   b. How did our list break down by gender? Culture?
   c. What criteria did we use to decide who to include? (Generate lists in small groups and share with large group.)
   d. Using the criteria, revisit the original list of s/heroes. Any additions or deletions based on our criteria?
   e. What stories do you remember from U.S. history that were about s/heroes?
   f. What is the purpose of knowing these stories?
   g. How do we define a s/hero?
   [Transition: Mark Gerzon, in his book The Changing Face of American Manhood, talks about heroes, categories he sees American men fitting into.]
3. Students read excerpt from Gerzon's book.
4. Discussion of the handout could include the following questions:
   a. What are the archetypes Gerzon theorizes?
   b. Does Gerzon's typology match your observations?
   c. What do you find believable about Gerzon's archetypes?
   d. What do you remain skeptical about what Gerzon says?

e. Looking back at our list to the men who are heroes, how does Gerzon's typology fit those men?

[Transition: Typologies simplify life in ways that sometimes misses the complexity of people's lives. The story of Columbus is much more complex than I was told when I was in school.]

5. List adjectives, from your perspective, that describe Columbus' positive characteristics. [Put on board.]
6. List adjectives, from your perspective, that describe Columbus' negative characteristics. [Put on board.]
7. From what we know about Columbus, is he a hero?

Independent Practice: Students are to explore in an essay how Columbus was similar to and different from people living in the late 15th century, providing an historical context for understanding who he was and the events he was part of during this time in history.

Evaluation: Teacher observation of classroom participation and written work on historical context.

Excerpt from Mark Gerzon's
A Choice of Heroes (p. 2-7)

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If not in the judgment of history, then in the eyes of a woman, every man wants to be a hero. Men may not boast about it. We may not even talk about it. In fact, we may not even be aware of it. Yet each of us tries to emulate models of manhood that to us seem heroic.

But who are out heroes? Do names and faces spring to mind of men who have succeeded in battle or in business, in politics or in sports, in literature or in religion? Or does no clear image crystallize? Behind the response of our conscious mind is much that remains unsaid. This question of heroism is, wrote Ernest Becker in his Pulitzer Prize-winning essay, *The Denial of Death*, "the most important that man can put to himself." Yet we do not dare face it squarely.

Whether in the faculty club or the officers' club, at a board meeting or in bed, we want to be seen as real men, whatever that may mean to us. This need is so strong, so primitive, that some of us will risk anything to satisfy it -- our wealth, our health, even our lives.

Yet how conscious are we of what we are doing to earn this feeling of heroism? Men's behavior, both in private and in public, suggests that our images of heroism are largely unconscious. They are so much a part of our boyhood conditioning that we are barely aware of them. In the midst of our Clark Kent lives, we dream of being Superman.

In the portraits of masculinity that follow, no image of heroism is alluded to more often than John Wayne. Countless men, in recalling the kind of man they wanted to be, say they wanted to grow up to be like John Wayne. But none of these men actually knew Wayne himself. They did not know Marion Michael Morrison, the son of a druggist. They did not know the lanky lad who forfeited his name because, as he put it, it "didn't sound American enough." They did not know the man who late in his life told an interviewer, "I still don't recognize it when somebody calls me John." Nor did they know the man who slowly died of cancer, possibly contracted while filming at an old nucledar testing site in the Southwest.

No, these men knew only his image as it was captured on celluloid. The same is true for boys who invoke, not movie stars, but heroes from football, baseball, and other manly sports. The ones who say they wanted to be like Mickey Mantle or O. J. Simpson are not referring to the real men. They never knew the tired men who tore themselves away from their families week after week, who cursed their lives in countless hotel rooms, and who, by the age of forty, were managing restaurants or marketing rental cars. They knew only those figures in uniform who flickered across their television screens. And the ones who say they wanted to be like Elvis Presley knew only the glittering, sequined strutter on the stage beneath dazzling lights. They did not know the drug-addicted, obese man who died isolated and alone.

When men go crazy, however, the image often surfaces. Listen to Frank Barber, a Vietnam veteran, describe his mental breakdown and the crazed, demonic rage that overwhelmed him. "I was not Frank Barber," he said. "I was John Wayne, Steve McQueen, Clint Eastwood." After Frank returned home, the navy gave him medals. But what he really needed, he said, was to be held and comforted by his wife. Why couldn't he ask his own wife for solace? "I never saw John Wayne walk up to a woman and say, 'I need a hug.'"

Through therapy, Frank rediscovered himself. But other men lose their identity so completely that they *become* the image. A few months after John Hinckley, the privileged son of an oil magnate, shot and almost killed President Ronald Reagan, he explained why he did it. He said he wanted to impress actress Jodie Foster, whom he had seen in the intensely violent film *Taxi Driver*. When asked why he bought so many guns, Hinckley replied, "Ask Travis." Travis was the taxi driver in the movie, played by Robert de Niro.

A normal man in ordinary circumstances obviously does not succumb so irrationally to his unconscious images of manhood. He remembes his identity; he does not lose his own self and become someone else's. Nevertheless, our culture's images of manhood influence us more than we know. Through the course of this book, five archetypes of masculinity will be introduced: the Frontiersman, the Soldier, the Expert, the Breadwinner, and the Lord. These archetypes, or hero-images, influence our behavior whether we are aware of it or not. The stodgy word *archetype*, which means original model or first form, is appropriate because it suggests that these images of manhood cannot be dislodged simply by frenetic consciousness raising or alternative lifestyles.

These archetypes of manhood exist because they were once useful. They promised survival and well-being. The Frontiersman explored new lands. The Soldier symbolized greater security. The Expert marshaled new knowledge. The Breadwinner fostered economic prosperity, both for his family and for the nation. And the Lord, a symbol of divinity, offered salvation and immortality. Such hero-images served vital purposes. They led men to protect their loved ones, to defend cherished values, and to enrich and expand their lives.

But are these symbols of manhood useful for men today? We are no longer certain. Our presidents, once they leave office, drift into obscurity. Our veterans, after returning from Vietnam, are unheralded. Our sports stars are overpaid, overpublicized, and often just overnight sensations. A biography of Gary Cooper is called *The Last Hero*. After the space shuttle *Columbia* returns to earth, the pilots are not treated as demigods the way Charles Lindbergh was. We remember the machine, not the men. Only superhumans, humanoids from other galaxies, and the bizarre products of surgical or chemical experimentation now thrill the young.

Traditionally, men have identified with images that were passed down from father to son, generation after generation. Embedded in myths and rituals with prehistoric origins, their images represented the core of early human cultures. But as modern technological societies emerge, change accelerates. As Susan Sontag pointed out in *On Photography*, "Society becomes modern when one of its chief activities becomes producing and consuming images [that] are in themselves coveted substitutes for firsthand experience." Thus men today consume certain images of manhood even though the world from which they are derived may have disappeared -- if it every existed.

To model oneself after another man is in itself problematic. But to model oneself after an image of a man, repackaged for the camera, is dangerous. In comparing themselves to the dashing figure riding off into the setting sun or racing across the goal line, ordinary men in everyday life cannot help but feel overshadowed.

Even in private, men no longer feel like heroes. A husband is no longer undisputed lord of the manor, a small-scale hero. To be the breadwinner is no longer a badge of honor. A man cannot assume that his wife will tend his house and raise his children, or even take his name. His wife may earn as much money as he does. If she doesn't, she may resent the disparity in their incomes (even as she spends his). Whether or not his wife calls herself a feminist, she will expect him to do more housework and child care than he was raised to expect. If the marriage fails, she is as likely to leave him as he is to leave her. . . .

This is true heroism: the courage to explore oneself deeply and to act with self-awareness. In this sense, heroism is not dead; it is constantly evolving. Old models of masculinity are dying. But if we look carefully, we can discover new models emerging that are as vital to our survival as the earlier ones were to our forefathers. As the threats to human survival change, so does masculinity. Walter Cronkite told the Harvard class of 1980 at its graduation that their challenge is "to unseat the Four Modern Horsemen of the Apocalypse -- the population explosion, pollution, scarce resources, and nuclear war." Faced with such threats, we should not be worried if masculinity is changing. We should be worried if it were not.

CULTURAL ENCOUNTERS

Overview: This lesson, a simulation, creates the opportunity for students to experience "culture shock" and the difficulty of two very different cultures coming in contact. Two cultures are created and students become participant/observers trying to understand another "culture."

Level: Upper elementary/7-12

Length: 2-4 class periods

Major Concepts: Culture, Culture shock, Anthropology, Participant observation

Learner Outcomes: The student will

1. gather information by observing.
2. develop awareness of different ways life experiences are presented, processed, interpreted, and used.
3. demonstrate ways of understanding how specific elements of culture differ from society to society and are structured in terms of learned beliefs, values, and behavior patterns.

Materials: Simulation "BaFa BaFa" or "RaFa RaFa"

Classroom Activities:

1. Separate class into two cultural groups.
2. Each group receives instructions on their culture.
3. Students practice being members of their cultural group.
4. Each group sends a participant/observer to the other culture, who shares his/her observations upon return.
5. Groups of three "visit" the other culture and report until each member has had an opportunity to observe the other culture.
6. Both groups are brought together, sharing their observations of the other culture and explaining their own.
7. Debrief the activity.

Evaluation: Observation of student participation and written response to the activity.

Note to Teachers: The directions that come with the simulation are clear and explicit. Teachers who are unable to purchase the simulation may construct rules for two diverse cultures and follow the same sequence.

BaFa BaFa: Cross Culture Simulation (Grades 8-12: $90) or
RaFa RaFa (Grades 4-8: $39) are available from:

Social Studies School Service
10200 Jefferson Blvd. Room 1
P.O. Box 802
Culver City, CA 90232-0802
(800) 421-4246

ACCOUNTING FOR THE ACCOUNTS

Overview: This lesson focuses on perspective, inviting students to consider frames of reference. Words like "discover" represent a particular point of view.

Level: Upper elementary/7-12

Length: 2 class periods

Major Concepts: Frame of reference, Archeology, Artifacts, Perspective

Learner Outcomes: The student will

1. demonstrate understanding of the diverse cultural experiences of people in different groups.
2. evaluate sources of information.
3. compare and contrast perspectives.

Materials: Notecards, Handouts: "Comparing Accounts," "Columbus Day by Jimmie Durham" and "Political Cartoon".

Classroom Activities:

Day 1

1. Anticipatory Set: Arrange for students to observe students in lower elementary classrooms. Instruct them to take copious notes describing the activities and behaviors of the younger children. When they return, put all this information on the board. Based on that information, ask students what they "discovered" about the group. Ask students if these generalizations of behavior existed before they arrived to observe the students. Discussion can focus on the use of the word "discovery" as well as the challenge of observing a group of people. What does "discovery" mean?
   Alternative Anticipatory Set: "Write your version of a recent conflict you had at home, in school, at work, at a store--wherever." Students are told that they will share their version with a partner. After they have been given time to write their account and to share this with a partner, ask students to share with their partner how somebody else involved in or witnessing the encounter might have seen the event.
2. What factors influence how we "see" an event?
3. The first written accounts of people who came to be called "Indians" were written by white male Europeans. Have students read excerpts on the handout, "Comparing Accounts" (p. 71).
4. Discussion of the handout could include the following questions:
   a. What are Columbus' conclusions about the religion of the Taino-Arawak people?
   b. How does this differ from Olson's account?

   c. Olson was an archeologist who learned much about the people he refers to as Arawaks by studying artifacts uncovered in the Caribbean. What is an archeologist?
   d. What does archeology contribute to our understanding of earlier times?
   e. What sense does Olson convey of the Taino-Arawak people?
   f. Even primary sources must be questioned to determine their accuracy. The frame of reference of the viewer is important to know. What do we know about Columbus that helps us better understand his log entries?

Independent Practice: Read the article on Taino-Arawak people from View from the Shores (pp. 97-111). Students should identify the passage(s) or list a question(s) about which they would like to know more or to discuss in small groups the next day.

Evaluation: Teacher observation of classroom participation.

Day 2

1. Students, in groups of 3 or 4, discuss the article.
2. Read the poem, "Columbus Day," by Jimmie Durham.
3. Discussion of that poem could include the following questions:
   a. What can we learn about perspective from this poem?
   b. How would Durham view "celebrating" Columbus Day?
4. Have students interpret the political cartoon on the handout.

Independent Practice: Students will create a political cartoon related to the encounter between Columbus and the Taino-Arawak people.

Evaluation: Teacher assessment of political cartoon.

COMPARING ACCOUNTS

Wednesday, 17 October 1492

"All the people I have seen so far resemble each other. They have the same language and customs, except that these on Ferdindina seem to be somewhat more domestic and tractable, and more subtle, because I notice that when they bring cotton and other things to the ship they drive a harder bargain than those of the first islands visited. And also, on Ferdindina I saw cotton clothes made like short tunics. The people seem better disposed, and the women wear a small piece of cotton in front of their bodies, though it barely covers their private parts. I do not recognize any religion in the people, and I believe that they would turn Christian quickly, for they seem to understand things quite well."

from The Log of Christopher Columbus
Translated by Robert H. Fuson (1987)
Camden, Maine: International Marine Publishing Company

"All I saw were youths, none more than thirty years of age. They are very well made, with very handsome bodies, and very good countenances. Their hair is short and coarse, almost like the hairs of a horsetail. They wear the hair brought down to the eyebrows, except a few locks behind, which they wear long and never cut. . .Some paint themselves white, others red, and others of what color they find. Some paint their faces, others the whole body, some only round the eyes, others only on the nose. . . .They are all of fair size, with good faces, and well made. I saw some with marks of wounds on their bodies. . . .They should be good servants and intelligent, . . . and I believe they would easily be made Christians, as it appeared to me that they had no religions."

from The Log of Christopher Columbus

"Drawing upon the vivid journals of that entertaining Spanish padre, Father Gumilla, who lived and worked among the Otomac tribe on the Orinoco in Venezuela about A.D. 1750, let us step back several centuries and join the villagers of Capa one morning as the sun is about to rise.

Just before daybreak the shaman awakes, goes outside his hut, and calls in a loud voice 'laden with misery' to the spirits of his ancestors. Then from every thatched hut the people pour into an open area. . . . All join in the wailing, bemoaning the departure of the great ones of the tribe. This is to make sure that the powerful ancestor spirits are adequately propitiated so they will not wreak vengeance on the tribe for neglecting to pay proper tribute.

With the rising of the sun the tone changes from misery to joy, and as the day gathers strength steps quicken into a wild dance. The fearsome spirits have been vanquished. By this time the entire village is out; old people are standing and clapping their hands to the rhythm."

In the chapter "Visit to an Awarak Community" in Fred Olsen's On the Trail of the Arawaks, Norman, Oklahoma: University of Oklahoma Press, 1974, p. 216.

COLUMBUS DAY

by Jimmie Durham

In school I was taught the names
Columbus, Cortez, and Pizzaro and
A dozen other filthy murderers.
A bloodline all the way to General Miles,
Daniel Boone and General Eisenhower.

No one mentioned the names
Of even a few of the victims.
But don't you remember Chaske, whose spine
Was crushed so quickly by Mr. Pizzaro's boot?
What words did he cry into the dust?

What was the familiar name
Of that young girl who danced so gracefully
That everyone in the village sang with her--
begins
Before Cortez/ sword hacked off her arms
As she protested the burning of her sweeheart?

That young man's name was Many Deeds,
And he had been a leader of a band of fighters
names,
Called the Redstick Hummingbirds, who slowed
responsibility
The march of Cortez' army with only a few
stop
Spears and stones which now law still
In the mountains and remember.

Greenrock Woman was the name
Of that old lady who walked right up
And spat in Columbus/ face. We
Must remember that, and remember
Laughing Otter the Taino, who tried to stop
Columbus and who was taken away as a slave.
We never saw him again.

In school I learned of herioc discovered
Made by liars and crooks. The courage
Of millions of sweet and true people
Was not commemorated.

Let us then declare a holiday
For ourselves, and make a parade that

With Columbus' victims and continues
Even to our grandchildren who will be named
In their honor.
Because isn't it true that even the summer
Grass here in this land whispers those

And every creek has accepted the

Of singing those names? And nothing can

The wind from howling those names around
The corners of the school.

Why else would the birds sings
So much sweeter here than in other lands?

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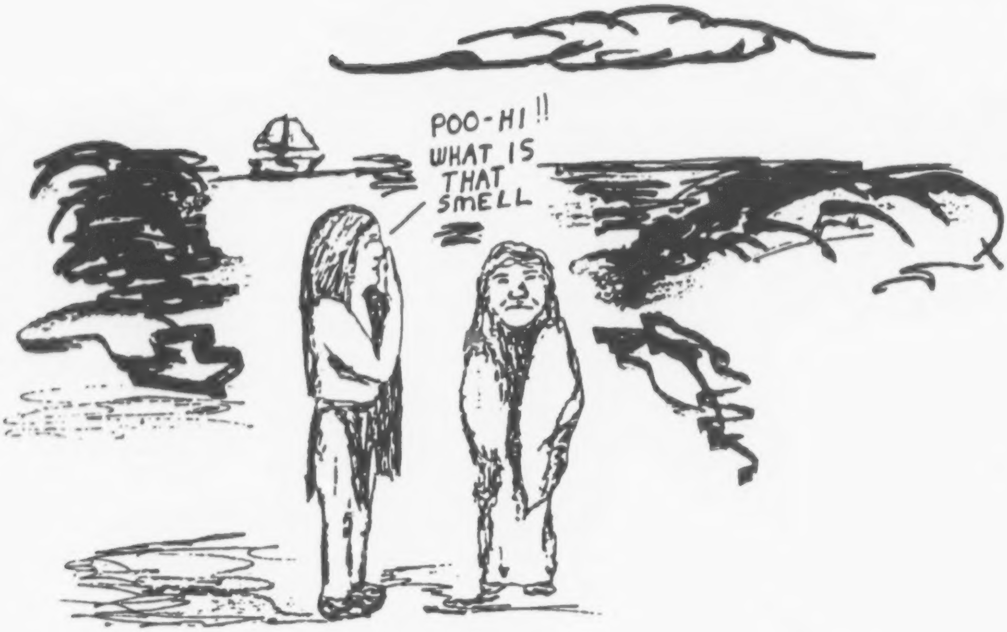
POO-HI !!
WHAT IS
THAT
SMELL

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WOMEN IN 1492 AND 1992:
500 YEARS OF RESISTANCE*

Overview: Indigenous women played at least 3 roles as Columbus and other European explorers arrived to the present-day Americas: victims, bridges between cultures, and as resistors. This lesson focuses on the resistance, an often omitted part of the story of those early encounters. The lesson also incorporates a contemporary connection, calling our attention to the need to talk about Native Americans in the present, not as if they existed only in the past.

Level: 7-12

Length: 1-3 class periods

Major Concepts: Resistance, Indigenous people

Learner Outcomes: The student will

1. demonstrate understanding of the diverse cultural experiences of women and men.
2. seek knowledge of a current event.
3. analyze treaty rights as a current issue.

Materials: Map of Minnesota Indian Reservations (p. 34)

Classroom Activities:

1. Anticipatory Set: In Jimmie Durham's poem, "Columbus Day" (p. 72), how does he say the indigenous people responded to Columbus? What examples of resistance does he identify? [Transition: Resistors was one role women played in 1492. We are going to look at two more examples as to other roles and experiences women had during this time period in the present-day Americas.]
2. Example: On Columbus' first voyage, the Santa Maria was wrecked and 39 men were left behind to start a settlement Columbus named Navidad. When Columbus returned on his second voyage, all of the men had been killed and the settlement burned to the ground. Upon his return, Columbus was told by local chief Guacanagari that the men left behind, among other things, began forcing many indigenous women to be their servants and sexual slaves. This incident again tells us of resistance to early Europeans by Native Americans, but what else do we learn about the experiences of indigenous women during this time period? From our earlier readings, what other examples of women as victims can we identify?
3. Example: On Columbus' first voyage, he took 7 women and 3 children prisoner. In his journal he said, "I did this because the [Native American] men [seized later] would behave better in Spain if they had women of their own land, than without them....besides, the women would teach our people their language." He later released one of the 7

women, taking a message to her people to come and meet Columbus. This incident again tells us of the victimization of Native American women by the Spanish, but what else do we learn about another role women played during this time period? How else were women bridges between cultures?

[Transitions: Many indigenous people are choosing to celebrate 500 years of resistance in 1992. Many of the issues 1492 presents have current applications. Land ownership is one of those issues. One of the Ojibwe leaders working to recover land is Winona LaDuke. She is the director of the White Earth Land Recovery Project. In 1988 she was a Reebok International Human Rights Award winner. She joins a long list of Native American women who have resisted loss of culture, land, and life beginning at the time of Columbus' first voyage. She is working, among other things, on the land recovery of White Earth Indian Reservation.]

4. How many reservations are there in Minnesota? Where are they located? What are their names? Distribute the handout of Minnesota Indian Reservations (p. 34)
5. Students will gather information on the ongoing land issue on the White Earth Indian Reservation. Discuss/Explore treaty rights. In addition to library resources, contact Native American organizations and newspapers, for example, for more information.
6. Students will write a letter to the editor of a hypothetical newspaper expressing their views on the issue of land ownership in the White Earth area.
7. Students will profile Winona LaDuke, Jo Harjo, Leslie Silko, Winnifred Jourdain, Ignatia Broker, Wilma Mankiller, Rayna Green, Kathy Annette, Wendy Rose and other contemporary Native American activists/authors. Compile a list of additional leaders.

Independent Practice: Students will design a poster on a Native American woman/women/resistors/issue. A one-page explanation of why they selected the topic/person they did will accompany the poster.

Evaluation: Teacher assessment of independent practice.

* For additional information see Women in Latin America: From Pre-Columbian Times to the 20th Century by M. W. Bingham and S. H. Gross. St. Louis Park, MN: Glenhurst Publications, Inc.

CONFLICT

Overview: This lesson would come toward the end of the unit on early European exploration and colonization. It assumes that students have knowledge of events that began after Columbus' first voyage.

Length: 1 class period

Level: Upper elementary/7-12

Major Concepts: Colonization, Conflict, Assimilation, Extermination, Acculturation, Pluralism

Learner Outcomes: The student will
1. identify the historical basis of conflict.
2. acquire knowledge of a current cultural conflict.

Classroom Activities:

1. Anticipatory Set: On the chalkboard or on the overhead have the following two quotes from Joy Harjo, a Creek Indian and a Poet (Quoted in article in October 1990 issue of CrossRoads):
   "The whole world, which included our relation the sun, moon, stars, mountains, ocean, all creatures, trees, were all taken in the name of commerce."
   "Perhaps the most violent acts in the 'process of discovery,' i.e. colonization, was disrespect."
2. Have students discuss their understanding of Harjo's words.
3. Classroom discussion could include the following questions:
   a. What were the sources of conflict between Columbus/early Spanish arrivals and Native Americans in the Caribbean?
   b. How were the values of these groups of people different? (See chart on page 17).
   c. How did Columbus and his men deal with these differences?
   d. What does the scholarship on Columbus and the early explorers tell us about the forms and levels of violence?
   e. What were the effects of the chain of events Columbus was both part of and set in motion?
   f. What other options did he have? What are the possible approaches and outcomes when cultures come in contact and conflict? Introduce concepts of assimilation, acculturation, extermination, and pluralism.
4. In Wisconsin there is conflict over Chippewa Indian spearfishing rights. Students will gather information from a variety of sources representing a diverse range of perspectives on this subject, e.g. Wisconsin Department of Natural Resources, Native American Centers, newspaper accounts, etc.

5. In groups of 3 or 4, give students the following task: "You have been appointed by the Governor of Wisconsin to a special task force to review the current situation and make recommendations as to how to respond to the clashes that are taking place. Your report will be presented orally and in written form.

Independent Practice: Create an alternative scenario to the story of Columbus and the Taino-Arawaks. Here's your chance to re-write history! You may represent this scenario in story form, poetry, artwork, music--use your imagination in how you present your scenario as well as the story you are telling.

Evaluation: Teacher assessment of oral and written reports and of the independent practice.

TEACHER TO TEACHER

Pat Christofferson

Last October, my first grade daughter arrived home after having an exciting day at school. When she began relaying her account of their study of Columbus' arrival in North America, I had a difficult time describing my feelings when Emily announced that Columbus had "discovered" America. It was like squeaking chalk on the chalkboard. My heart sank and my nerves flared.

I knew that I, as a Native American, had been trying to personally rethink my past learning experience of this encounter and would like to be sure the word "discover" is used honestly. As an elementary teacher, I knew the whole story of the first encounter needed to be told in the classroom. And now, as a parent, I know my child deserves to hear the whole story and appreciate the rich story of her Native American heritage.

When Emily's teacher and I discussed the incident, I wasn't sure of the reception I would get. This teacher was eager to hear more and asked me to review the resource they used. She was willing to relearn and rethink what she had been taught to teach.

The true sign of an excellent teacher, she was open to meeting the needs of the child and willing to learn from the child. My daughter had a wonderful first grade learning experience.

With the approaching Quincentennial comes an opportunity for every person to relearn, rethink and evaluate their experience and knowledge of Columbus' arrival. You owe it to yourself and to all the students in your classroom, to approach the Quincentennial in an educated, culturally sensitive manner.

Joan Kennedy

When I was a very young teacher just beginning my career as an educator, I was assigned to teach a first grade. At that time a publishing company had put out wonderful ABC cards. They were large, colorful and used up a lot of bulletin board space. A - Apple, B - Ball, C - Cat, D - Dog, E - Eskimo, and I was for Indian. That was 30 years ago. I used the cards, happy that they covered so much of my bulletin boards and were so cheerful.

Later, as my awareness began to increase, I realized that the cards were bringing me and my people to the level of the inanimant; objectifying us. I put the cards away.

Now, 30 years later, as a supervisor of student teachers, going into many districts and many wonderful classrooms, I am still seeing "I" is for Indian. I ask myself why awareness and sensitivity haven't caught up to the rest of the world. I want teachers to recognize the situation and to change it in their own classrooms.

Cathy Nelson

A couple of years ago a Fridley High School graduate sent a letter to our Social Studies Department. In the letter he spoke of his anger as he sat in his college class listening to a different "version" of history from the one he remembered from his U.S. history course(s) at Fridley. He felt his high school education had been a series of lies. He implored us, social studies teachers, to trust our students with a more accurate record of history, including the negative effects of exploration and colonization. He used Columbus as a specific example.

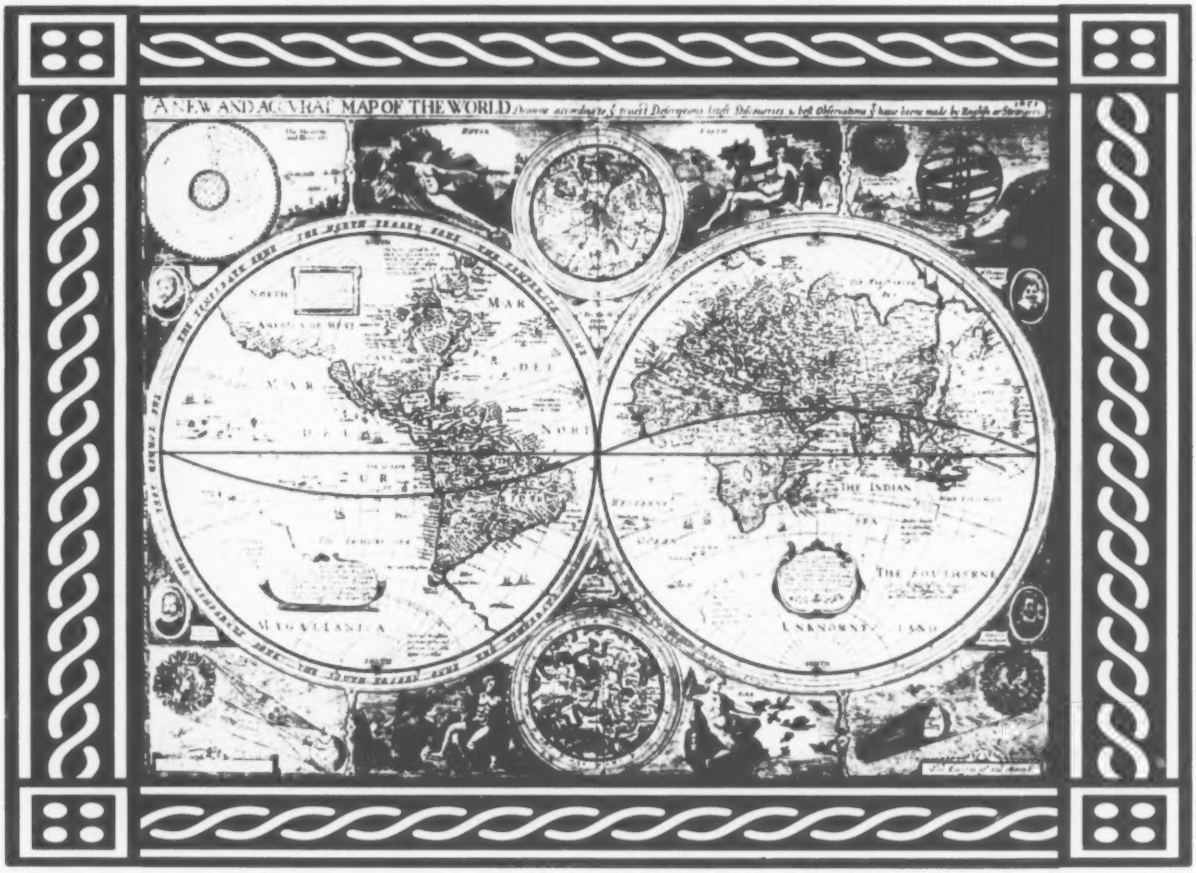
Although I had not had this student in my classroom, I took a moment to think about his experience. He was telling us that he was capable of coming to know our history in all its complexity and with the contradictions that are part of that history. Why not, he was asking, tell the story as accurately as we know it?

Columbus is an excellent example of an historical figure whose story needs to stand as accurately as we can reconstruct it. There are valuable lessons to be learned from the chain of events Columbus was part of and initiated. Only then can we begin to understand the world today. Only then can we understand the roots of contemporary issues. There are lessons only the truth can teach.

I am committed to inclusive education. I view the Quincentennial as an opportunity to demonstrate that inclusive education is "do-able", that it is more accurate, and that it does not have to be divisive. The kinds of critical thinking skills that can be developed are consistent with my view of the role of social studies education.

What we have pulled together here represents our best thinking at this moment in time on classroom opportunities the Quincentennial provides. We hope it is helpful to classroom teachers. That is the spirit in which it was created and offered.

Discovery, Encounter, Exchange in History: The Seeds of Change


A NEW AND ACCVRAT MAP OF THE WORLD
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MINNESOTA HISTORY DAY 1992

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Theme for 1992:

Discovery, Encounter, Exchange in History: The Seeds of Change

The 1992 National history Day theme, "Discovery, Encounter, Exchange in History: The Seeds of Change," was selected to coincide with the 500th anniversary of Columbus' first voyage. This theme is not intended to focus attention on Columbus, but rather looks at the Quincentennial as a "teachable moment" where students can be encouraged to explore broader questions of cultural relationships and scientific discovery throughout history.

By interpreting this theme broadly, students will find a wide variety of topics in the areas of cultural relationships, science and invention, social movements, exploration, conquest, and entrepreneurialism. Some examples would include encounters between labor unions and corporations, the discovery of pennicilin, and the history of international trade. Minnesota topics would include the development of the fur trade, farm movements, or the history of Duluth as a trading center.

There are countless international, national, state, and local topics students can explore with their History Day entries. The key to a successful entry is choosing a good topic and presenting it in historical perspective. For example, a project on the discovery of gold in California would be incomplete without a discussion on the different immigrant groups participating in the gold rush.

Using imagination and investigation, students will gain a new perspective on studying history which complements information from textbooks. History Day program coordinators are available to help both students and teachers in their efforts.

For further information, contact:

Tim Hoogland
Minnesota History Day Coordinator
240 Summit Ave.
St. Paul, MN 55102
(612) 297-2081

Suggested Activities

1. Tne novel, Annie John, is a coming-of-age novel set on the Caribbean Island of Antigua. In Chapter 5, "Columbus in Chains," Annie and her mother continue to have difficulty. Her mother becomes upset when Annie loses her position as prefect of her class because she is caught defacing her history book. Under a picture of the great West Indies hero Christopher Columbus she wrote disparaging words.

2. Science classes could explore the biological and ecological exchanges between the hemisperes as well as study horizons.

3. Use hall bulletin boards and display cases to highlight the theme of encounter.

4. Explore the mathematics of navigation.

5. Investigate the life of Greek geographer Ptolemy.

6. Research navigational aids at the time of Columbus. The astrolabe, for example, was first invented by the ancient Greeks and was used to determine latitude during the 15th-17th centuries.

7. Chart/Graph (all types) estimates of Native American Indian population prior to and after the first voyage of Columbus.

8. Work with librarians and media specialists to display materials connected to the themes related to the Quincentennial.

9. Research projects could include:
   a. The Caribbean before Columbus
   b. Native American civilizations before and after their encounter with Europeans
   c. The ecological impact of "the encounter."
   d. Presence and experience of Africans during this time.

10. Role-play activities/journal/writing/play writing.

ANNOTATED BIBLIOGRAPHY

Barreiro, J (Editor). (Fall, 1990). View from the Shore: American Indian Perspectives on the Quincentenary. Cornell University: Northeast Indian Quarterly, 7 (3).

An excellent collection of articles, suitable for use at the secondary level. This is a 107 page magazine that contains 13 articles, a selected bibliography and a resource directory. The articles include historical background and present day concerns of Native Americans. This is a good resource for teachers looking for background materials.

Back issues of single copies are $3 for this publication by writing to the: American Indian Program, 300 Caldwell Hall, Cornell University, Ithaca, New York 14853 (607-255-4308).

Backler, A., Beal, D., Hot, E., and Risinger, C. F. Teaching About the Voyages of Columbus: A Turning Point in World History. Indiana Council for the Social Studies.

The six lessons are quite different. There is a wide variety of learning activities suggested in this unit. Primary sources and maps are used as well as worksheets. Group and individual work are both used. Lessons include: "Columbus: The Man Behind the Myth", "Who Discovered America?", "A Mystery in History -or- Where in the World was Columbus?", "Columbus and the New World: Through European Eyes", and "The Ecological Consequences of 1492."

Bingham, M. W. and Gross, S. H. (1985). Women in Latin America. St. Louis Park, MN: Glenhurst Publications, Inc.

This is an excellent source for information on women from pre-Columbian times to the 20th century. Appropriate for secondary students and to provide background information for teachers.

Burger, J. (1990). The GAIA Atlas of First Peoples. New York: Anchor books.

This book is divided into three parts that discusses the lives of indigenous people, their diversity and common values and experiences, the crises they have faced and continue to face, and the vision they have for the future.

Council on Interracial Books for Children (1977). Unlearning Indian Stereotypes.

This unit includes a study of stereotyping in popular picture books as background for teachers, filmstrip script and discussion suggestions, role-playing lessons, suggested activities for Thanksgiving, Columbus Day and Washington's birthday. This is a wonderful unit teaching students about

stereotyping. There is a lot of background material for teachers in this packet. Appropriate for use in primary and intermediate grades.

Fuson, R. (translator) (1987). The Log of Christopher Columbus. Camden, ME: International Maine Publishing Company.

This is a very readable translation of Columbus' first voyage. The introduction includes historical background on the logs of Christopher Columbus as well. This could be used with young students to adults.

Galeano, E. (1985). Memory of Fire. Genesis. NY: Pantheon Books.

This is the first of a three volume history of Latin America written in dramatic style. Appropriate for use with high school students.

Harvey, K. D., Harjo, L. D., and Jackson, J. K. (1990). Teaching About Native Americans. Washington, D.C.: National Council for the Social Studies.

This book combines a concept-based curriculum outline with sample lesson plans for all grade levels. The major concept clusters covered in the book are environment and resources, culture and diversity, adaptation and change, and discrimination and conflict. Although this does not specifically deal with the Quincentennial, this book provides considerable background material and a framework for teachers to teach about the first encounters and their legacy.

Horne, G. (1988). Thinking and Rethinking U.S. History. NY: Council on Interracial Books for Children, Inc.

This book goes through excerpts from typical texts and analyzes them. It does a good job of pointing out omissions and inaccuracies in typical history texts. This provides excellent information on Columbus' voyages and the African slave trade. Useful to teachers for background information or if they are in the process of selecting a textbook.

Koning, H. (1976). Columbus: His Enterprise, Exploding the Myth. Monthly Review Press.

This examines Columbus' life and its effect on many peoples. Koning has researched his work using much of the writing of Bartolome de Las Casas and various translations of Columbus' logs and the writings of his sons. The strength of this book is in its graphic representation of the voyages to the western hemisphere and the systematic devastation of the indigenous populations that resulted from those voyages.

This is a good reference book for teachers to check the facts in other materials on Columbus. It is a good book for junior or senior high students to read and discuss.

Meltzer, M. (1990). Columbus and the World Around Him. New York: Franklin Watts.

This is a detailed work that tells the life and voyages of Columbus through a variety of perspectives. Meltzer relates life in Europe in the 1400s in great detail. The views of Native Americans are clearly presented. He discusses native resistance and the cruel response of the Spanish.

Morison, S. E. (1942). Admiral of the Ocean Sea: A Life of Christopher Columbus. Boston: Little Brown and Company.

Morison is the author of this, the best-known biography of Columbus, which is sometimes referred to as the "definitive work". This is a lengthy biography by an historian who is one of Columbus strongest supporters. The problems associated with Columbus are glossed over.

Morison, S. E. (1984). Christopher Columbus: Mariner. Signet.

Morison is the author of the best-known biography of Columbus, and this is the shorter version of his earlier work. This is appropriate for secondary students. It follows the spirit of the full biography with fewer details.

Ortiz, S. The People Shall Continue. Illustrated by Sharon Graves. Children's Book Press, 1977.

For elementary grades-adult, this book describes the history of the Native American, beginning with creation to present day. It is told in traditional oral narrative rhythm. This is an excellent book to add to your collection.

Scott, W. R., editor. (1938, 1989). The Log of Columbus, First Voyage to America in the Year 1492 as copied out in brief by Bartholomew Las Casas. Illustrated by John O'Hara Cosgrove II. Linnet Books.

This is a translation of Christopher Columbus' log of the first voyage. It ends two days after his arrival in the Caribbean. For the most part, it is Bartolome de Las Casas' version of the log. It does include Columbus' early descriptions of the people he encountered on this first voyage. The language of the log might make it difficult for younger students to understand.

Slapin, B. and Seale, D. (1989). Books Without Bias: Through Indian Eyes. California: Allied.

This book begins with collections of writings and poems to build a background of understanding. It also includes a checklist to evaluate books about Native Americans and an extensive book review.

Van Sertima, I. (1976). They Came Before Columbus. New York. Random House.

Van Sertima has researched the information for this book by delving into scholarly research relating to botany, archaeology, African and Egyptian archaeology, philology, art history, oceanography, ethno anthropology, craniology, African and Egyptian cultural history, cartography and serology. These seemingly disparate disciplines add credence to his belief that there was an African presence in the area before Columbus. The book is a blend of research and historical fiction which seems to point to the fact that "America was an inseparable part of the mainstream of world culture before 1492."

This book chronicles the evidence of pre-Columbian African presence in the Western Hemisphere.

Weatherford, J. (1988). Indian Givers - How the Indians of the Americas Transformed the World. Fawcett Columbine, Ballantine Books: New York.

Although not easily read, this book is an account of what the Native American "gave" or contributed to the European culture.

Zinn, H. (1980). A People's History of the United States. New York: Harper & Row.

Howard Zinn looks at this history from a perspective that is different from most texts. He examines genocide of the Taino-Arawaks (and other indigenous nations) as the primary focus. He discusses his sources in the chapter and also interpretations of history by various historians.

This would be an excellent supplemental reading for high school students. Students could compare Zinn's treatment of this event with their textbooks. It is also a good resource for teachers to get additional information.

RESOURCES

Minnesota Council for the Social Studies
Mary Eileen Sorenson
1377 Sumner St.
St. Paul, MN 55116
(612) 689-7157

For MCSS membership information or to order additional copies of this document. Membership: $15/year. Curriculum: $8/copy.

"When Worlds Meet"
An International Speakers Bureau
Minnesota Humanities Commission
26 E. Exchange St.
LL South
St. Paul, MN 55101
(612) 224-5739

Over 20 speakers from many backgrounds may be requested by Minnesota groups to speak at no cost to the sponsoring organization. They speak on a variety of topics related to the kinds of encounters that have shaped our history.

Quincentennial Education Committee
Central American Resource Center
317 17th Ave. SE
Minneapolis, MN 55414
(612) 627-9445

The Central America Resource Center's Quincentennial Committee is working to become a clearinghouse for alternative Quincentennial curriculum and educational materials to be used in the schools.

The Circle
1530 E. Franklin Ave.
Minneapolis, MN 55404

News from Native American perspectives.

Minnesota Peace and Justice Coalition
1929 South 5th Street
Minneapolis, MN 55454
(612) 338-8111

A number of Twin Cities organizations and individuals are working to plan educational, political and cultural events around the theme of the Quincentennial. For more information, call the MPJC.

Alliance for Cultural Democracy
P. O. Box 7591
Minneapolis, MN 55407

ACD is a national network working for grassroots empowerment and democratic participation through cultural activity. Its Quincentennial Campaign provides a clearinghouse for information on the 500th anniversary, and publishes a quarterly newsletter, *Huracan: 500 years of resistance.*

Columbus in Context Coalition
Rethinking the History of the Americas Project
c/o Clergy and Laity Concerned
198 Broadway
New York, NY 10038
(212) 964-6730

This New York-based multiracial group of teachers, artists, community activists, progressive educators and others are working to reexamine the history of the "discovery" and conquest.

Indigenous America Media Project
P. O. Box 864
Wendell, MA 01379
(508) 544-8313

A joint collaboration between Turning Tide Productions, Eclipse Communications and Arctic to Amazonia Alliance for the Earth, which proposes to produce a three-part series of documentary programs for television examining the Columbus legacy with indigenous peoples.

Rethinking Schools
1001 Keefe Avenue
Milwaukee, WI 53212
(414) 964-9646

A progressive education journal which recently featured an article on how to teach the Columbus "discovery". They will be doing a special edition on Rethinking Columbus: Essays and resources for teaching about the 500th anniversary of Columbus' arrival in the Americas.

Five Hundred
P. O. Box 141249
Miami, FL 33114-9823

A quarterly magazine of the US Quincentenary Jubilee Commission.

National Hispanic Quincentennial Commission (NHQC)
810 1st St. NE, 3rd Floor
Washington, DC 2002-4205
(202) 289-1661

The NHQC views 1992 as a landmark occasion to "highlight Hispanic contributions in the U.S." over the past 500 years.

In the Heart of the Beast Puppet Theatre
1500 E. Lake Steet
Minneapolis, MN 55407
(612) 721-2523

"Discover America" Play. This play traces the history of the Americas from its formation to the present day. Through puppets and mask, the formation of the continent, the stories of first peoples and the subsequent visitors, conquerors and immigrants are told. This is a look at America that celebrates its people rather than its material wealth. There is a curriculum guide with a few suggested activities that is available for teachers.

This would be a terrific field trip for students in upper elementary or middle school. If possible, bring the play to your school. Before seeing the play, pick up the curricular materials to prepare your students.

WATCH FOR THESE

"The Buried Mirror": This is a television program that will be shown on PBS next year. Funded by the Smithsonian Institute, Spain '92, and private investors in Spain. Written and narrated by Mexican novelist Carlos Fuentes.

The Minnesota Science Museum exhibit on "First Encounters"

The National Council for the Social Studies Position Paper on the Quincentennial. Available October, 1991, in Social Education.

THE HISTORY OF 1492:
TEXTBOOK CHECKLIST

Title ______________________________________

Publisher____________________________________

Copyright Date_________

The most often used textbooks in Minnesota High Schools are appraised according to the following factual information and standards by a multicultural panel from the Quincentennial Education Committee.

FACTUAL ASSESSMENT: According to historians and educators from the committee, the following facts are necessary for an understanding of the history of 1492. On this assessment, the highest score is 40, the lowest is 10. This textbook scores _____.

1. Christopher Columbus knew the world was round before he set out on the 1492 voyage; he was a skillful navigator, although he insisted he had reached India throughout his four voyages.

2. Queen Isabella and King Ferdinand provided ships to Columbus in exchange for new trade routes to the East and 90% of the wealth retrieved.

3. There were many indigenous societies in the hemishpere which had diverse and complex languages, economics, governments and religions.

4. The Taino (or Arawak) were an indigenous society that inhabited islands in the Caribbean for approximately 2000-3000 years before Columbus landed there; an island they called Guanahani was renamed San Salvador by Columbus.

5. Hundreds of indigenous people were captured, taken back to Spain and sold as slaves; thousands were forced to find gold for the Spaniards or risk physical mutilation and/or death.

6. Indigenous people resisted the invasion and tried to maintain their communities and land.

7. Swords, armor, muskets and horses were unknown to the indigenous people before the Spaniards came, making defense of their land and people virtually impossible.

8. By 1494, half the Taino people had died or were murdered. They were almost extinct by 1550.

9. Missionaries who tried to convert indigenous peoples to Christianity were an integral part of the Spanish conquest.

10. Africans were brought to the Western Hemisphere in 1503 to be sold and used as slaves.

CONCEPTUAL AND MULTI-CULTURAL ASSESSMENT: On this assessment, the highest score is 55, the lowest is 11. This textbook scores ______.

1. The text presents information and concepts for understanding the diversity and complexity of various cultures and ethnic groups.

2. The textbook avoids using stereotypes as a way of explaining race, gender or culture.

3. If concepts or phrases such as "discovery," "Western Hemisphere" and "New World" are used, there is discussion that they are from a Eurocentric perspective.

4. The textbook raises questions that encourage:
    a. critical thinking and analysis
    b. relating the past to the present
    c. respect for all people

5. The book highlights the controversial issues and interpretations that are inherent in the history of the 1492 era.

6. The text presents a variety of viewpoints; it avoids being ideological.

7. The book covers roles and issues of women (other than Queen Isabella) as well as those of men.

8. Maps and illustrations are effectively and appropriately used.

9. The language is gender-inclusive.

Sources used:
Writings of Bartolome de las Casas
Howard Zinn, People's History of the United States (Perennial Library 1980)
Hans Konig, The Enterprise of Columbus
Jack Weatherford, Indian Givers

Developed by Kathy James.

CHECKLIST
1492 - 1992 CURRICULAR MATERIALS

The following checklist was developed by the Quincentennial Education Project for use by teachers in evaluating curricular materials on the 1492 era and its legacy. It evaluates both factual information presented in the materials and the multicultural perspectives of the resources. This checklist is adapted from various sources, including: Unlearning Indian Stereotypes, The Council on Interracial Books for Children; "Meeting Ground", The Newberry Library; S. Rex Morrow, Old Dominion University, and Books Without Bias: Through Indian Eyes, Beverly Slapin and Doris Seale.

Author:

Title:

Publisher:

Copyright Date:

Type of Resource:

Audience (approximate grade level)

primary (K-3) intermediate (4-6) junior high (7-9)
senior high (10-12) adult/teacher

In what subject areas can this resource be used?

What are the authors' credentials? Are sources listed? Is there a bibliography?

From whose point of view is the story told?

In the following two sections, please use this scale to judge/evaluate:

very weak	weak	neutral	strong	very strong
1	2	3	4	5

Multicultural Assessment

1 2 3 4 5 1. Does it promote respect and understanding of the various cultures and ethnic groups?

1 2 3 4 5 2. Does it promote a sense of pride, self-esteem and positive self-image for Native American and African American students?

1 2 3 4 5 3. Are the images of all people (indigenous, African American and European) being presented that of real human beings with strengths and weaknesses, joys and sorrows?

1 2 3 4 5 4. Are stereotypes and cliches avoided (i.e. references made to "obstacles to progress" or "noble savages" who are "blood thirsty" or "child-like" or "spiritual" or "stoic" or "friendly" or "unfriendly")?

1 2 3 4 5 5. Does it avoid racist words (savage, buck, chief, squaw)?

1 2 3 4 5 6. Does it avoid historical anachronisms? (i.e. the Taino greeting Columbus on horses)

1 2 3 4 5 7. Does it avoid distorted dialogue? (i.e. indigenous people speak in full sentences, not grunts)

1 2 3 4 5 8. Is the language of the resource gender-inclusive?

Total Points: ______ (Total Possible Points = 40
Least Possible Points = 8)

Illustrations

1 2 3 4 5 1. Do the illustrations and captions match the content, tone and mood of the text?

1 2 3 4 5 2. Do the illustrations avoid historical anachronisms?

1 2 3 4 5 3. Are the indigenous peoples accurately presented? (i.e. not dressed as people from the plains of North America; no tipis.)

Total Points: ______ (Total Possible Points = 15
Least Possible Points = 3)

In the following two sections, please use this scale to judge/evaluate:

very weak	weak	neutral	strong	very strong
1	2	3	4	5

Multicultural Assessment

1 2 3 4 5 1. Does it promote respect and understanding of the various cultures and ethnic groups?

1 2 3 4 5 2. Does it promote a sense of pride, self-esteem and positive self-image for Native American and African American students?

1 2 3 4 5 3. Are the images of all people (indigenous, African American and European) being presented that of real human beings with strengths and weaknesses, joys and sorrows?

1 2 3 4 5 4. Are stereotypes and cliches avoided (i.e. references made to "obstacles to progress" or "noble savages" who are "blood thirsty" or "child-like" or "spiritual" or "stoic" or "friendly" or "unfriendly")?

1 2 3 4 5 5. Does it avoid racist words (savage, buck, chief, squaw)?

1 2 3 4 5 6. Does it avoid historical anachronisms? (i.e. the Taino greeting Columbus on horses)

1 2 3 4 5 7. Does it avoid distorted dialogue? (i.e. indigenous people speak in full sentences, not grunts)

1 2 3 4 5 8. Is the language of the resource gender-inclusive?

Total Points: ______ (Total Possible Points = 40
Least Possible Points = 8)

Illustrations

1 2 3 4 5 1. Do the illustrations and captions match the content, tone and mood of the text?

1 2 3 4 5 2. Do the illustrations avoid historical anachronisms?

1 2 3 4 5 3. Are the indigenous peoples accurately presented? (i.e. not dressed as people from the plains of North America; no tipis.)

Total Points: ______ (Total Possible Points = 15
Least Possible Points = 3)

March 24, 1990. Star Tribune

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Star Tribune and the author

Celebrating Columbus' Voyage: A Case of Historical Amnesia

In a March 5 Commentary article, Howard Kleinberg expresses his views about Native American protests over a traveling national historic exhibit recognizing Columbus' journey of almost 500 years ago. Kleinberg's main point seems to be: Why are Indians spoiling our fun?

The protesters, he argues, are victims of revisionist history. They are unfairly blaming Columbus for the fate of Native Americans and ignoring the darker side of Indian history. To prove his point, he engages in some revisionist history of his own, portraying the Caribs, an early Caribbean tribe, as cannibals. But it is difficult to prove cannibalism anywhere in the world and especially in the case of Carib-speaking people.

Kleinberg writes of the slavery and human sacrifice of the Meso-Americans (Aztecs, Mayas and others) in order to establish great flaws in native cultures. But he doesn't mention that Europeans regarded these groups as the most highly civilized people in the Americas.

History is too complex to blame Columbus for the fate of Native Americans. However, he carried the seeds of native enslavement and destruction with him to this part of the world; he engaged in the killing, maiming and demoralizing of native people. He set the tone and paved the way for succeeding generations of transplanted Europeans to amass a record of racial and cultural encounters that stagger the imagination in terms of loss of life and disregard for the property, cultural, religious and human rights of Native Americans.

Contrary to Kleinberg's argument, any celebration of Columbus' journey presents this country and the world with a real moral paradox. To celebrate an event that marks the eclipse of one world and the beginning of another can only be done by downplaying what Columbus' journey heralded for Native Americans. It is not enough to simply establish an Indian presence, or mention the historical consequences for Indian people. To be fair as well as truthful, historical significance from two very different views of the past must be addressed and understood.

From the perspective of Native Americans, it is the desire or the need to celebrate that irritates and confuses. Why, we wonder, does the larger society view what took place in 1492 as something truly grand and momentous? After all, we were here first, and if not Columbus, then some other European would have gotten credit for following the sea lanes to the so-called "New World." Only to Europeans did Columbus "discover" anything, and that was done to lay claim to the land that belonged to the native people.

According to most scholars, Columbus was a man of his times -- a curious and interesting embodiment of feudal Europe's knowledge, religious beliefs, culture and brutality. History and myth cast greatness on Columbus, but our remembrance of him and his voyage must not confuse greatness with truth.

Historical amnesia continues to be a problem in this country; we want to remember the good and ignore the bad. But, however gleaming the ships that set sail in reenactment of the Columbus expedition, however loud the bands and fanfare accompanying local celebrations, and however numb our intellectual discourse about the meaning of 1492 becomes, the native people are still here and simply will not go away. The voices that first cried out in pain in 1492 will not be stilled.

History mocks all of us in the end. We have no choice but to become a part of everything that came before. For the living and the generations to come, we need history that informs the present and suggests the future, not history that sacrifices the truth for good feelings or celebration.

As the elders of this land, we ask you to grow up and teach your young that there is more to history than celebration. For a long time, we have known that celebration and truth both are necessary to human beings. History is made by human beings and contains the good and the bad in human experience.

W. Roger Buffalohead, St. Louis Park.
Director of the American Indian Learning and Resource Center,
University of Minnesota

[NOTE: W. Roger Buffalohead has recently left Minnesota to become the chair of Cultural Studies at the Institute of American Indian Arts in Santa Fe, New Mexico.]

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A Note on Tainos: *Whither Progress?*

José Barreiro

Author's note: An appreciation is due John Mohawk, who contributed to an early version of this article. References in the body of the text refer to the Select Bibliography which follows this article. All illustrations except the photograph on page 76 are taken from Onelio Jorge Cardoso, Los Indocubanos. *Havana: Gente Nueva, 1982.*

Christopher Columbus, whose name literally means "Christ-bearing colonizer," wrote in his diary shortly after the landfall that he and his sailors saw "naked men" (there were also women), whom they found "very healthy-looking." Landing at Guanahani, in the Bahamas, and sailing on to Cuba and Bohio (Haiti/Santo Domingo), renamed Española, Columbus soon noted a widespread language and system of beliefs and lifeways. Conferring with various caciques (chiefs), he heard them call themselves "Taino." (Tyler 1988)

Taino culture was dominant throughout the Caribbean, a sea and island world that was in turn cradle of Taino civilization. In agriculture, seafaring and cosmology, Ciboney and Guanahatabey (western Cuba), Macorix and/or Ciguayo (Bohio) and even Carib (Lesser Antilles) all followed the material and much of the psycho-spiritual framework of the Taino. The original Caribbeans spoke Arawak. The people of the Arawak language family still comprise one of the more widespread American Indigenous cultures, with relatively large kinship nations in the Amazon and Orinoco river basins of South America. Throughout the Caribbean, usually in remote mountain ranges and coastal promontories, remnant groups and communities of Taino-Arawak and Carib descendants survive to the present. Aspects of the animistic and material culture of the Taino-Arawak have been adopted by the mestizo populations of the Caribbean and are interwoven into the Euro-African fabric of the islands' folk universe.

The word Taino meant "men of the good," and from most indications the Tainos were good. Coupled to the lush and hospitable islands over millennium, and a half, the indigenous people of "La Taina" developed a culture where the human personality was gentle. Among the Taino at the time of contact, by all accounts, generosity and kindness were dominant values. Among the Taino peoples, as with most indigenous lifeways, the physical culture was geared toward a sustainable interaction with the natural surroundings. The Taino's culture has been designated as "primitive" by western scholarship, yet it prescribed a lifeway that strove to feed all the people, and a spirituality that respected, in ceremony, most of their main animal and food sources, as well as the natural forces like climate, season and weather. The Taino lived respectfully in a bountiful place and so their nature was bountiful. (Jane 1930)

The naked people Columbus first sighted lived in an island world of rainforests and tropical weather, and adventure and fishing legends at sea. Theirs was a land of generous abundance by global terms. They could build a dwelling from a single tree (the Royal Palm) and from several others (gommier, ceiba), a canoe that could carry more than one hundred people.

The houses (bohios) were (and are today among Dominican and Cuban Guajiros) made of palm tree, trunk and thatch lashed together in a rectangle or sometimes a circle pattern. The islands still have millions of royal and other useful palm trees, from which bohios by the hundreds of thousands could be build. The wood of the Royal Palm is still today considered the most resistant to tropical rot, lasting untreated as long as ninety years.*

The Tainos lived in the shadows of a diverse forest so biologically remarkable as to be almost unimaginable to us, and, indeed, the biological transformation of their world was so complete in the intervening centuries that we may never again know how the land or the life of the land appeared in detail. What we do know is that their world would appear to us, as it did to the Spanish of the fifteenth century, as a tropical paradise. It was not heaven on earth, but it was one of those places that was reasonably close.

The Taino world, for the most part, had some of the appearance that modern imaginations ascribe to the South Pacific islands. The people lived in small, clean villages of neatly appointed thatch dwellings along rivers inland and on the coasts. They were a handsome people who had no need of clothing for warmth. They liked to bathe often, which prompted a Spanish royal law forbidding the practice; "for we are informed it does them much harm," wrote Queen Isabella. Their general physical appearance was consistent with the appearance of other Indians of the Americas. They were rarely taller than five feet six inches which would make them rather small to modern North American eyes. They painted their bodies with earth dyes and adorned themselves with shells and metals. Men and women chiefs often wore gold in the ears and nose, or as pendants around the neck. Some had tattoos.

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* In the middle of a housing shortage, current planning in Cuba discourages the building of bohios. They are considered symbols of the "past" and associated with "underdevelopment." In Cuba, for many years, the bohio-dwelling Guajiro was isolated and subject to harsh and arbitrary mistreatment at the hands of the Rural Guard. Eastern Guajiros in Cuba today have more access to modern conveniences but complain about government regimentation over their agricultural practices and market. They still build many bohios, some quite comfortable, out of the Royal Palm

From all early descriptions the Tainos were a healthy people who showed no signs of distress from hunger or want. The Tainos, whose color was olive-brown to copper, reminded Columbus of the people of the Canary Islands, who were neither white nor black. He noted their thick, black hair, short in front and long in back, and that it fell over muscular shoulders. On some islands, the women wore short cotton skirts after taking a permanent man but in others all the people went naked. In parts of Cuba and Santo Domingo, some of the caciques, village or clan and nation chiefs, wore a type of tunic on ceremonial occasions, but they saw no apparent need to cover their breasts or genitals and they were totally natural about it. The Taino had plenty of cotton, which they wove into mats, hammocks and small sails and numerous "bejucos" or fiber ropes. (Tyler 1988)

The Taino islands provided a vast array of edible fruits. The Arawaks made specific use of many types of trees and plants from an estimated floral and faunal range of 5,800 species. The jagua tree they used for dyeing cotton, the jocuma and the guama for making rope, the jucaro for underwater construction, the royal palm for buildings and specific other trees for boats, spears, digging tools, chairs, bowls, baskets and other woven mats (in this art they flourished), cotton cloth (for hammocks), large fishing nets and good hooks made of large fish bones. Inspecting deserted seashore camps, Spanish sailors found what they judged to be excellent nets and small fishing canoes stored in water-tight sheds. Further upriver, in the villages, they saw large fields of corn, yucca, beans and fruit orchards covering whole valleys. They walked through the squares of villages, all recently swept clean, where they saw many kinds of drying tubers, grains and herbs, and sunlight-tight storage sheds with shelves packed with thousands

BEST COPY AVAILABLE

It was not heaven on earth, but it was one of those places that was reasonably close.

of dried cassava *(casabe or cazabi)* torts. In one village, sailors' found large cakes of fine wax, a local product. (Rivero 1966)

The Taino were a sea-going people and took pride in their courage on the high ocean as well as their skill in finding their way around their world. They visited one another constantly. Columbus was often astonished at finding lone Indian fishermen sailing in the open ocean as he made his way among the islands. Once, a canoe of Taino men followed him from island to island until one of their relatives, held captive on Columbus's flagship, jumped over the side to be spirited away.

Among Tainos, the women and some of the men harvested corn, nuts, cassava, and other roots. They appear to have practiced a rotation method in their agriculture. As in the practice of many other American Indigenous eco-systemic peoples, the first shoots of important crops, such as the yucca, beans and corn were appreciated in ceremony, and there are stories about their origins. Boys hunted fowl from flocks that "darkened the sun," according to Columbus, and the men forded rivers and braved ocean to hunt and fish for the abundant, tree-going jutia, the succulent manati, giant sea turtles and countless species of other fish, turtles and shellfish. Around every bohio, Columbus wrote, there were flocks of tame ducks (yaguasa), which the people roasted and ate. (Cassa 1974)

Father Bartolomé de las Casas, the Spanish friar who arrived on Columbus's heels and lived to denounce the Spanish cruelty toward Indians into the next century, wrote (exaggeratedly but impressively) about "vineyards that ran for three hundred leagues," game birds taken by the tens of thousands," great circular fields of yucca and greater stores of cassava bread, dried fish, corn fields and vast gardens of sweet yams. Tainos along the coasts of Española and southern Cuba kept large circular corrals made of reeds which they filled with fish and turtles by the thousands. In parts of Puerto Rico and Cuba, Jivaro and Guajiro fishermen used this method into the 1950s. The early Taino and Ciboney of Cuba were observed catching fish and turtles by way of a remora (suction fish) tied by the tail. (Fernandez Mendez, Eugenio, Los Corrales de Pesca Indigenas de Puerto Rico, *Revista del Instituto de Cultura Puertoriqueña*, Oct. 1960).

The Taino world of 1492 was a thriving place. The Taino islands supported large populations that had existed in an environment of Carib-Taino conflict for, according to archeological evidence, one and a half millennia, although the earliest human fossil in the region is dated at 15,000 years. Tainos and Caribs may have visited violence upon one another, and there is little doubt they did not like each other, but there is little evidence to support any thesis that genocidal warfare existed in this world. A Carib war party arrived and attacked, was successful or repulsed, and the Tainos, from all accounts, returned to what they were doing before the attack. These attacks were not followed up by a sustained campaign of attrition. The Taino existence was not threatened, from these accounts, more than a modern American's existence is threatened by street crime. (Tabio y Rey 1985)

Bohio was the Taino name for Española, now Santo Domingo/Haiti. It means "home" in Taino, was in fact home to two main confederated peoples: the Taino, as predominant group, with three cacicasgos, and the Macorixes, with two cacicasgos. There was also one small cacicasgo of Ciqueyo Indians on the island when Columbus arrived. The three main Taino caciques were named Bohequio of Jaragua; Guacanagari of Marien, and Guarionex of La Vega. The two Macorix caciques were Caonabo, of Maguana, at the center of the island and his ally, Coyacoa of Higuey. Mayabanex, also a good friend of Caonabo, was cacique of the Ciguayo country. The three Taino caciques were relatives and allies and had good relations. The Taino of Jaragua had a particularly good agriculture, with efficient irrigation systems that regularly watered thousands of acres of all manner of tubers, vegetables and grains. The Macorixes and Ciguayos were strong warriors, known for a fierce dexterity at archery. They balanced the scale with the peaceful Tainos, who often fed them, and for whom in turn the Macorixes and Ciguayos fought against the more southern Carib. Caonabo, a Marorixe cacique was married to Anacaona, a Taino and sister of Behechio.

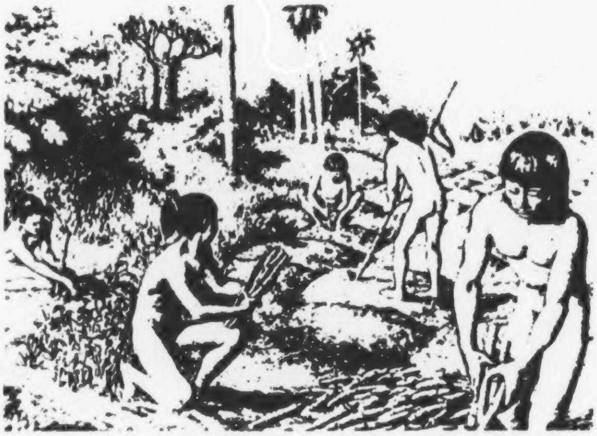
It is true that Caribbean Indian peoples fought with each other, taking prisoners and some ritually eating parts of enemy warriors, but even more often they accommodated each other and as "discovery" turned to conquest, they allied as "Indians," or, more properly, as Caribbean Indigenous peoples against Spanish troops. As a peaceful civilization, the Taino caciques apparently made diplomatic use of their agricultural bounty to appease and tame more militaristic groups. (Vega 1980)

Indian Vision/Spanish Mission

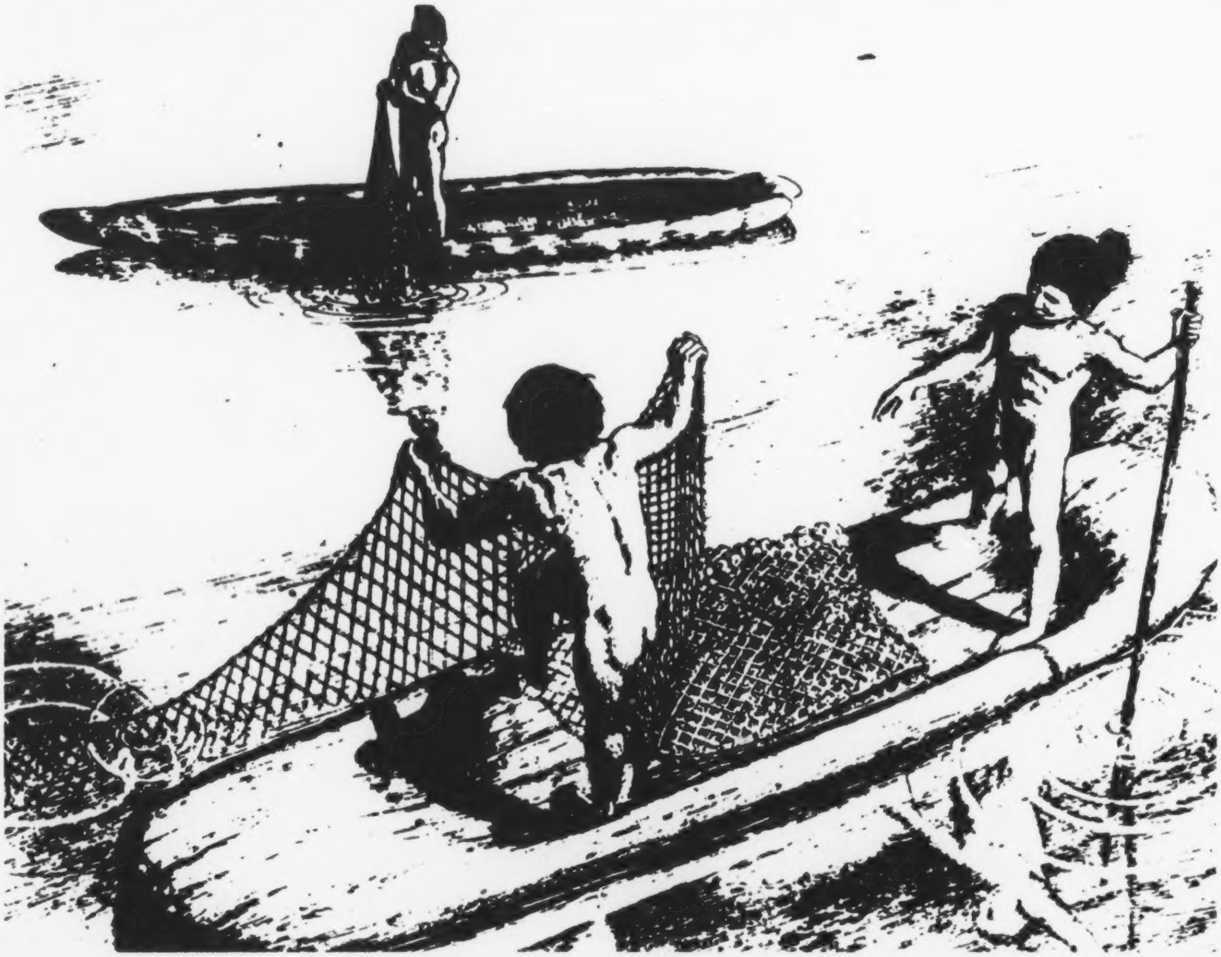
The Tainos had many cosmological stories and fundamental cultural principles. High among these was the organization of people to produce food and the value of feeding everyone in each community. Whatever else can be said of their ancient way of life, it contrasted starkly with the Spanish idea of economics in 1500. As Las Casas and others have attested, the migrations to America occurred because no such principle was at work in Europe during the same and later times. Even the earliest encounters between Iberians and Tainos provide evidence of the fundamental American Indigenous thinking about this human value, which is found throughout the continent and continues to be one of the contrapuntal arguments between the American Indian civilization and European civilization as fueled by Judeo-Roman-Christian precepts.

A telling event occurred when the Spanish were pressing against Guaironex's Indians in Santo Domingo. Guarionex was one of the main five caciques of La Española. His territory in the Valley of La Vega was highly esteemed for its agricultural productivity. In 1494-95, after Columbus imposed a tribute of gold to be paid by every Taino man, woman or child, Guarionex went to the first colonizer with a counter offer. Guaironex's main chiefs gathered over one thousand men with coas (planting sticks) in hand. They offered, if Columbus would drop the gold tribute, to plant all the food the Spanish would ever want to eat. They said to Columbus: we will feed you here on the island and also all of your people back in Castile. You don't even need to work. But of course, the colonizers wanted gold or, in lieu of it, slaves and precious woods. This documented event where chiefs offer men with planting sticks to appease Spanish hunger focuses the value of land as equalizer, with the provision of basic sustenance as fundamental right of everyone. (Tyler 1988)

By all descriptions, Taino life and culture at contact was uniquely adapted to its environment. Population estimates vary greatly but put the number of inhabitants in Española (Santo Domingo/Haiti) at approximately half a million to seven million. Estimates for Cuba vary from 120,000 to 200,000, with newer estimates pushing that number up. Whether one takes the low or the high estimates, early descriptions of Taino life at contact tell of large concentrations, strings of a hundred or more villages of five hundred to one thousand people. These concentrations of people in coastal areas and river deltas were apparently well-fed by a nature-harvesting and agricultural production



This documented event where chiefs offer men with planting sticks to appease Spanish hunger focuses the value of land as equalizer, with the provision of basic sustenance as fundamental right of everyone.



In the Taino culture, as with most natural world cultures of the Americas, the concept was still fresh in the human memory that the primary bounties of the earth, particularly those that humans eat, are to be produced in cooperation and are to be shared.

system whose primary value was that all of the people had the right to eat. Everyone in the society had a food or other goods producing task, even the highly esteemed caciques and behiques (medicine people), who were often seen to plant, hunt, and fish along with their people. In the Taino culture, as with most natural world cultures of the Americas, the concept was still fresh in the human memory that the primary bounties of the earth, particularly those that humans eat, are to be produced in cooperation and shared.

Comparison of the life-style described by the early chroniclers and today's standard of living in Haiti and Dominican Republic for the majority of the population, as well as the ecological degradation caused by extensive deforestation, indicates that the island and its human citizens were better fed, healthier and better governed by the Taino's so-called primitive methods than the modern populations of that same island. (Tyler 1988)

Like all American indigenous peoples, the Taino had an involved economic life. They could trade throughout the Caribbean and had systems of governance and beliefs that maintained harmony between human and natural environments. The Tainos enjoyed a peaceful way of life that modern anthropologists now call "ecosystemic." In the wake of recent scientific revelations about the cost of high impact technologies upon the natural world, a culture such as the Taino, that could feed several million people without permanently wearing down its surroundings, might command higher respect. As can be seen throughout the Americas, American indigenous peoples and their systems of life have been denigrated and mis-perceived. Most persistent of European ethnocentrisms toward Indians is the concept of "the primitive," always buttressed with the rule of "least advanced" to "most advanced" imposed by the prism of Western Civilization—the more "primitive" a people, the lower the place they are assigned in the scale of "civilization." The anti-nature attitude inherent in this idea came over with the Iberians of the time, some of whom even died rather than perform manual labor, particularly tilling of the soil. The production and harvesting of food from sea, land and forests were esteemed human activities among Tainos. As with other indigenous cultures, the sophistication and sustainability of agricultural and natural harvesting systems was an important value and possibly the most grievous loss caused by the conquest of the Americas. The contrast is direct with the Spanish (and generally Western) value that to work with land or nature directly, as a farmer and/or harvester, is a lowly activity, thus relegated to lesser humans and lower classes. This attitude is ingrained in popular thinking in most Western countries through jokes about the "country bumpkin" and the "city slicker" which invoke superior attitudes about "dumb" farmers. In that tradition, the least desirable thing is to work with your hands.

In the Spanish annals, Española is described as the most "advanced" of the greater Antilles. Tainos in Española were known for their good communications and productive agriculture. Española was the center of Taino culture, which appears to have traveled from there to Cuba and the outer islands. Gardens, ballcourts, and huge areitos (roundances) with speaking forums and poets characterized that lush island, which was confederated into five main cacicasgos or kinship nations.

There was little of no quarreling observed among the Tainos by the Spaniards. The old caciques and their councils of elders, were said to be well-behaved, had a deliberate way of speaking and great authority. Las Casas wrote, "the Indians have much better judgement and maintain much better public order and government than many other nations which are overwhelmingly proud of themselves and which hold Indians in contempt." The peoples were organized to the gardens ("conucos") or to the sea and the hunt. They had ball games played in bateyes, or courtyards, in front of the cacique's house. They held both ceremonial and social dances, called areitos, during which their creation stories and other cosmologies were recited. Among the few Taino-Arawak customs that have survived the longest, the predominant ideas are that ancestors should be properly greeted by the living humans at prescribed times and that natural forces and the spirits behind each group of food and medicinal plants and useful animals should be appreciated in ceremony. (Las Casas 1971)

Contrary to popular imagination, the Tainos were a disciplined people. Particularly during their spiritual and healing ceremonies, natural impulses were limited. In those important instances, strong abstinence over sexual activity and eating were demanded, even under penalty of death. The local cacique and his medicine man, the Taino behique, had the task of calling the ceremonial times. Among these were the famous "areitos" reported by Pané. These were round dances and recitation ceremonies, where thanksgivings were made for various natural and plant spirits, and the ancient stories were told. They included the most ancient of Creation time stories, of Deminán and his three skydweller brothers, the four Taino cosmological beings (four sacred directions) who walked on clouds and blue sky over the spirit world of the Caribbean. Orphaned by their virgin mother at birth, the sacred beings, called Caracaracolesin Taino, wandered the sky islands, here and there receiving creative powers from ornery old shamans who carried it from even farther back. This way, out of gourds (jicaras), they created the oceans and fish; out of a turtle, the islands; from spirit babies, toads; and from toads, the rains and waters; from clay and stars, men; from jobo trees, their prayer statues; and, from the river manatee, exquisite source of sustenance, women.* (Arrom 1989)

At the areito, carved wooden statuettes, called cemis, representing the various forces, were polished and addressed, fed and smoked for. A tribal meditation and vision took place, often with the use of the sacred herb, cohoba, a hallucinogenic snuff compounded from the seeds of anadenanthera peregrina. In the areito, elements of the plant and animal life were remembered. There were areitos and cemis for the season of Huracán, singings for the four beings, for the origin of the sun and moon, the ocean and fishes, the snake and jutia, for the guayaba, the ceiba, the corn, the ñame and the yucca.

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* Page note: Friar Roman Pané, who wrote the earliest Native cosmology in the Americas, (Macorix field work commissioned by Columbus: Winter, 1493) uses the term, "anguilas," or eels, to describe what his informants spoke of as a large, slippery, river animal "with a form similar to a woman." Given the centrality and abundance of the manatee for the peoples of the Greater Antilles, it might be assumed that the old story refers to the manatee, rather than the eel, in this fecund context.

Yucca, a tuber and their main food, was the special gift, and singularly represented by the Yucahu, the Taino's identification for the Supreme or Original Being.

Columbus and His Trajectory

To Christopher Columbus, and the Spanish Catholic kingdom behind him, the voyage to the American lands sought a "discovery." The Grand Mariner was among a handful in Europe to suspect that strong wind currents blew across the great ocean, going west farther south and back east on the northern latitudes. Why he knew this, how he came to be the first to ascertain it for a major European power, what he sought and how he was thinking about potential "discoveries" defines the true story, not only of Columbus, but of the thinking and tenets that guided (and justified) the colonization of the American Indian continent. It is a fact that Columbus knew that conquest and Spanish political hegemony would follow a promising discovery. He hoped to and did get very rich by his "discovery."

On August 3, 1492, Columbus sailed south to the Azores (a route he knew well and where he would turn west) out the port of Palos, in southern Spain. Thousands of Jews sailed out of Spain, mostly from the same port, on the previous day. The inquisition was at its zenith in Spain in 1492; all remaining Jews were to convert or die. Executions by fire were still common. It was a pious, "Christ-bearing" Columbus who went forth with the Catholic King's mandate, carrying the mission of conversion to fuel his drive to "discover."

Landing in Guanahani (renamed San Salvador), Columbus planted a Spanish flag, ordered a Catholic Mass and proclaimed himself Viceroy over the new lands. For days, large dug-out canoes full of curious Lucayo-Arawak men paddled out to the strange, giant ships. The large canoes glided quickly over the water. Caciques (chiefs) went out with warriors carrying bows and arrows and lances, but also food and other gifts. Columbus sought information about larger landfalls and about the source of golden amulets he received as presents. From his log, we know what Columbus thought about these new people and how he analyzed their worth. One can only wonder what thoughts crossed the Tainos' minds at this first encounter, what interpretation their unique cosmology could give these events.

The Tainos thought Columbus and his men strange enough to be gods, possibly representatives of the four Skydwelling brothers in their Creation Story. The bearded men with hairy, sand-color faces, with ships of many sails and booming sticks that could cut across a swath of trees were thought to come from the sky. Mystically overwhelmed and naturally friendly, the Arawaks' first idea was to make peace. What they had a lot of, food and simple ornaments, they gave freely. Columbus soon re-provisioned his ships' holds with fresh water, dried fish, nuts, calabashes, and cazabi (yucca) bread. During all of Columbus's first trip, in numerous encounters with Tainos, both in Cuba and Santo Domingo, the clothed visitors were welcome and the Tainos attempted to appease all their hungers. Wrote Columbus in his ship's log, "They are so ingenious and free with all they have that no one would believe it who has not seen it; of anything they possess, if it be asked of them, they never say no; on the contrary, they invite you to share it and show as much love as if their hearts went with it...." (Jane 1930).

There is never any sense in Columbus's writing that the Tainos are incapable, only that they were innocent and well-intentioned. He would come to know that they were completely honest, as if the ability to deceive was not a developed value among them. Columbus wrote that the young men wondered at the shiny things, grabbing sabers by the edge and cutting themselves for lack of experience, but that otherwise they were quick-witted, knew their geography and expressed themselves well. The Indians referred to more than "one hundred islands by name," Columbus said. Later writings of Columbus, Las Casas, Pedro Martir de Angleria and other Caribbean chroniclers gave many instances of Taino quick-wittedness and eloquence of expression. "They are a very loving people and without covetousness," Columbus wrote. "They are adaptable for every purpose, and I declare to your Highnesses that there is not a better country nor a better people in the world than these." And also: "They have good memories and inquire eagerly about the nature of all they see." Columbus noted that after eating, the caciques were brought a bouquet of herbs with which to wash their hands prior to washing in water.

Everything seemed exotic to the Admiral and in fact he was witness to a culture and a way of life arising from a totally different civilization—and a quite logical and compelling culture, one with a significant sense of time and existence but consistently relegated to "primitive" status on the ladder of stages of civilization elaborated by Western scholars. Only leaving aside the ascendancy view of civilization can one envision that Taino civilization was also in a developmental process—one with its own definitions, but just as genuine and important and universal as the European process.

Among the islands, Columbus asked directions to the court of the Great Khan, of whom he had read in Marco Polo's journals. Captive Lucayo-Arawaks, in the classic first of many future cross-cultural miscommunications, guided his way toward their "Khan," the island of Cuba, which they called Cubanakan. It would take a full season for the Tainos, happy people of paradise, to lose their essential good will for the Spanish, who increasingly demanded women, continued to take captives by surprise, and virulently announced their hunger for the yellow metal the Indians called guanin—the Spanish "oro," or English "gold."

At the entrance to the Bay of Bairiay, in eastern Cuba, the three Spanish ships hove to through a night of thick tropical rain before awakening to a "beauty never before seen by the eyes of man," according to the ship's log. That same day Columbus told his log about "green and gracious trees, different from ours, covered by flowers and fruits of marvelous flavors, many types of fowl and small birds that many with great sweetness."

However, though he waxed poetic, the Admiral's main task was sizing up the real estate and its inhabitants. He did so with a banker's eye. Columbus's venture was financed by powerful investors who wanted a return and his ship's log betrays three major concerns: finding the court of the Great Khan (for trade), finding gold in quantity, and estimating the resource exploitation value of land, slaves, precious woods, woven and raw cotton, and fruits. "Our Lord in his mercy," Columbus wrote, "Direct me where I can find the gold mine." (Tyler 1988)

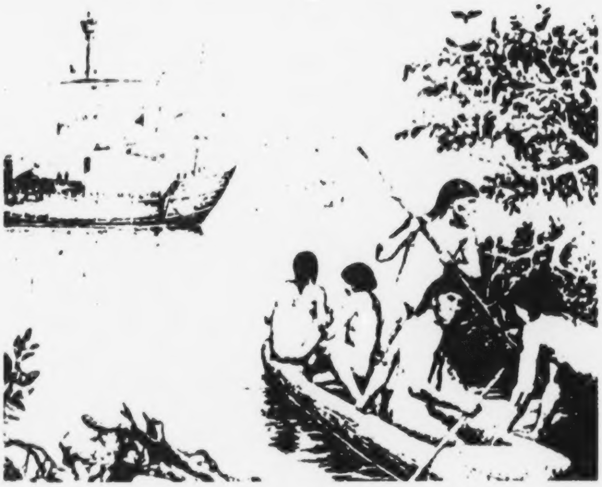
Conquest of Española

The conquest of Española began in earnest with Columbus's second trip. Fifteen hundred adventurers, ex-prisoners, and ex-soldiers with experience in the final campaigns against North African Moors came back with Columbus. They came seeking their private fortunes and would be ruthless in this pursuit. The Spanish (Castillian, Aragonese, and Extremaduran) soldier of 1494 was a deadly foe. He had good steel armor and swords, arquebuses, cross-bows, trained mastiffs, and excellent cavalry.

One battle had already been fought. During Columbus's first trip, his flagship, the Santa Maria, ran aground and was wrecked. As a result, a fort, called Fort Navidad, was built and some forty men volunteered to stay behind. They were charged with maintaining good relations with the Taino and with searching for the source of gold. They were true to the later mission though not to the former.

Almost immediately the men broke into factions, fought each other and proceeded to harass the Taino population, hoarding as many as five women apiece. While Guacagarani, the local cacique, remained loyal to his promise to Columbus that he would care for the men, a band of conquistadors carried on their terror campaign deep into the territory of another cacique, Caonabo, who had made no promises. Caonabo would not tolerate the depredations and ordered attacks first on the intruding band and later on the fort itself. All the Spanish were killed but the attack became justification for retribution upon Columbus's return with seventeen ships.

The Spanish mounted almost immediate military campaigns against Indian villages. For several years the fights went back and forth and by 1496, according to Las Casas, only one third of Indian Española was left. Other historians assert that the pace was not quite as



Columbus told his log about "green and gracious trees, different from ours, covered by flowers and fruits of marvelous flavors, many types of fowl and small birds that sing with great sweetness."

quick, that it took until about 1510 for that kind of extermination. Plagues played a big role in the decimation of the Indian population, first in Española, later in Puerto Rico, Cuba, the Bahamas, and good parts of Florida. A type of biological warfare that followed human migration from Europe into the Indian populations was an immediate factor at the time of contact and it contributed greatly in the decimation of Indian resistance.

Gold mines had been discovered. Well-armed Spanish patrols captured Indians as needed to work gruelingly in the gold mines. The wanton cruelty and disregard for human life by the fifteenth century Spanish in the conquest of the Indies is darkly legendary. Often, Indian miners died of starvation, though food could be had easily. As many Indians were easily enslaved through raids during the early years, the life of an Indian had little value.

Caonabo, the most respected cacique in Española persisted a few years until captured by trickery and punished by a Columbus lieutenant, Alonso de Hojeda. Columbus ordered Caonabo decapitated but later sent him on to Spain as a slave (the cacique was lost at sea, in the same disaster that claimed Guaironex). Hojeda himself sliced off the cacique's brothers' ears. These types of actions precipitated general insurrection among the Taino Indians.

In 1496, Columbus led an assault later known as the Battle of the Vega and called by his followers the principal battle against paganism, in part to punish a cacique, Guatiguanax, who had killed ten Spaniards and burned forty others. Guatiguanax had taken revenge for the killing of one of his own elders, who had been torn to death by a Spanish mastiff commanded by two Spanish soldiers. Columbus captured many Indians that he sold into slavery during this campaign. (Fernandez-Armesto 1974)

One immediate factor of the invasion of the Caribbean is that Spain immediately shipped out increasing numbers of transmigrants to the newly "discovered" islands. A transmigration took hold that was similar to the Amazonian one of present-day Brazil. It is contended here that this initial migration to the Indian country of the Americas was caused by mostly the same factors that cause the transmigrations today—the landlessness and general poverty of the European peasant after displacement from land as land production became increasingly measured for its commodity value rather than its people-feeding value.

After 1502, when the gold foretold by Columbus was found in Española, migrants came by the thousands. Las Casas complained later: "Nobody came to the Indies except for gold—in order to leave the state of poverty which plagues all classes in Spain." The roads to the mines were like ant hills with arriving Spanish, wrote de Angleria. Many in the first wave were poor Spanish nobleman with parasitic ways and their even poorer servants. The Indians complained that the Spanish ate too much and worked little.

In time, the Spanish commendadors realized that they had brought too many people to the island. But it can be safely asserted that the immediate process of transmigration precipitated itself because of the misery of the inhabitants of Spain in their homeland. It will remain a consistent theme in the process of peopling the Americas with Europeans. Wrote Las Casas: "Allowing too many people to emigrate from Spain has always been one of the principal reasons behind the devastation of the Indies."

The Last Spanish Crusade

Once military superiority was established, the persecution of the Indian people by the Spanish was characterized by unimaginable cruelty. The Indian had no personhood, the Spanish conquest allowed no regard whatsoever for the human life of an Indian.

"It was a general rule among our Spaniards to be extraordinarily cruel to the Indians," Las Casas wrote. The Spanish men relished working their steel swords on the Taino flesh, often cutting hands off at the slightest offense. They would test their swords and manly strength on captured Indians and place bets on the slicing off of heads or the cutting of bodies in half with one blow," Las Casas told.

In a single act of revenge after an Indian attack, the Spanish soldiers captured 700 villagers and stabbed them all to death. The war cacique they hanged, as this was an abhorred form of death to the Tainos. Angleria records that during this incident some soldiers attempted to protect children. One soldier took a young boy in his arms, but the boy was stabbed by another soldier who came from behind with a lance. Another good soldier had a boy by the hand, and a passing soldier cut the boy's legs with his sword. When Isabella's successor, Queen Juana (the protectress) heard about this massacre, she was moved to order an investigation. Fray Nicholas de Ovando, then governor, held a posthumous trial for the slaughtered caciques and cacicas. As witnesses, he brought in the men who did the killings.

There were many pitched battles where Indians routed the Spanish soldiers, and organized resistance persisted for fifty years, but Spanish cannon, steel swords, horses and dogs overwhelmed the Indians. One by one, Spanish captains approached the ruling nucleus of the tribal leadership. The techniques used to lure and trap the sincere Taino were strictly Machiavellian. The Spanish would sue for peace and start negotiations at which the caciques would put on large feasts. Then the Spanish would attack.

One Spanish governor, Ovando, did this to destroy the powerful woman cacique, Anacaona, whose people he sought to "encommend" to new Spanish arrivals. He chose Christmas day, after three days of generous feasting, dancing, storytelling, and games. Anacaona had arranged a large areito, where her councilors were singing of the ancestors. At a signal from Ovando, Spanish soldiers seized Anacaona and all her nobles. The nobles were burned in a pile. Anacaona, the Taino queen, was hung. (Tyler 1988)

One by one, the caciques of Española fell and their peoples were given over to Spanish masters, or "encomendados," who literally worked the majority of them to death. Cuba, Puerto Rico, and Jamaica followed. In Puerto Rico, Caribs and Tainos joined battle against the Spanish and later migrated together to the islands in the Lower Antilles. In Cuba, the Tainos allied with the Ciboneys to mount several major rebellions. They were aided by the warnings of Hatuey, a cacique from Española, who had seen the Spanish system in his own land. Hatuey was joined by a Cubano cacique, Guamax, to initiate a general warrior resistance that would carry on to the 1530s. Hatuey, who warned other Indians that gold was the only god of the Spanish, was captured and ordered burned alive. The story of Hatuey's execution, recorded by Las Casas, is still told to children in eastern Cuba.

A Spanish friar attempted to convert this first Cuban national hero, tied and ready as soldiers with lit torches approached. The friar explained about conversion, baptism and the Catholic concept of heaven and hell. He offered to baptize Hatuey, thus cleansing all of his sins against the Christian God. Hatuey is said to have requested time to think on the offer. In the Taino culture, the dead are carried by the living and ongoing generations. They live in a parallel world and must be recognized and fed. A great deal of ceremonial attention is given this fundamental human responsibility by the Caribbean and Meso-American Indian cultures. No doubt a traditionalist such as Hatuey carried his own peoples' medicines and song into his final moment.

Hatuey finally responded: "And the baptized, where do they go after death?"

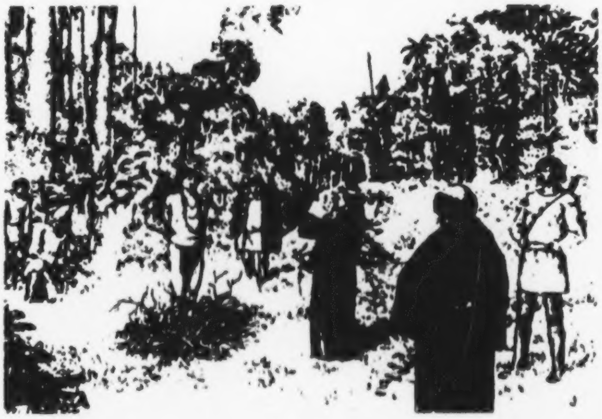
"To Heaven," said the friar.

Hatuey: "And the Spanish, where do they go?"

Friar: "If baptized, of course, they go to heaven."

"So the Spaniards go to heaven," Hatuey responded. "Then I don't want to go there. Don't baptize me. I prefer to go to hell."

The story of Hatuey's execution is a persistent oral telling in Camaguey and Oriente provinces in Cuba. There is a tradition of pilgrimage to the site of the deed, a place called Yara, near the city of Bayamo. The tradition refers to the "light of Yara" that appears to visitors. The power of physical vigor is associated with this belief. Indeed, a major Cuban rebellion against the Spanish, called the Cry of Yara, started in the same area near the City of Bayamo in 1868. (Cruz 1988)



"So the Spaniards go to heaven," Hatuey responded. "Then I don't want to go there. Don't baptize me. I prefer to go to hell."

The Greater Antilles region was settled slowly over the next two hundred years. Smallpox decimated large numbers of Tainos, and malaria, brought in by African slaves, also played a role. Many Indians fled west and south. During the conquest, many of the Taino ceremonial materials were transferred to western Cuba, hidden and found decades later. (Rivero 1966)

Small veins of gold were finally found in Cuba, but the discoveries coincided with Cortez's expedition to Yucatan and his "discovery" of the Aztec and Mayan mainland. The great quantities of the precious yellow metal in meso-America obviated the urgency to settle Cuba, as Española turned to sugar cane (Cuba would follow), and Havana became a port of call for African slavery and the shipment of gold and other treasure from the Spanish Main.

Many Puerto Rican Tainos or Boriquas, among a total number of perhaps 50,000-100,000, with a dozen caciques, and of indistinct religion and customs from the Cubeños or fromEspañola Tainos, appear to have migrated to the islands of Lesser Antilles and possibly back to the South American mainland. Several Carib settlements to the east of them had been traditional enemies, but helped organize withdrawal of many Tainos to the Lesser Antilles. The Spanish never penetrated the wall of Carib resistance beyond the Taino territories. As many as a third of Borinquen Tainos fled into the mountains and disappeared and much the same can be said for Indians in Cuba and Santo Domingo.

Near Baracoa, Cuba, at a coastal village named Yumuri, a promontory stands in mute tribute to the many Taino families who, according to local oral history, jumped to their deaths off its cliffs while taunting their Spanish pursuers.

Among the first conquistadors and among the new Spanish arrivals, particularly the men from the Canary Islands and Galicia, many were known to take one or more wives among the Indian villages. There were noted alliances and nuclei of mestizajes stemming from these early intermarriages. In Santo Domingo, they settled along the Yaque River and into the Marien region. This "nascent, native feudalism…claimed hegemony over whole tribes…and was a subtle breakaway from Columbus's factoria system." (Floyd 1973)

The concubinage system set up by the old chiefs and some new Spanish men, both in Cuba and Puerto Rico, and the "guatiao" (exchange of names ceremony) in Santo Domingo created a few somewhat ordained mestizajes, one that would sustain a core of indigenous traditions to modern times.

There were incidents of sympathetic individual Spanish men marrying Indian women and thus removing the cacicas and their particular tribes from the encomienda system. The Spanish did this mostly to gain labor and advantage and at times as a way to remove themselves from the central authority all together. For the remaining Indian caciques, it was a way to marry their remaining people and take status as one of the new people, neither white nor pure Indian Taino, but with at least the ability to establish families and hold land. The comendadores took after this practice when they could. One Cristobal Rodriguez (nicknamed "La Lengua"), a well-known Spanish-Indian interpreter, was exiled for arranging the marriage of a cacica to a Juan Garces, "probably with the intent to remove her tribe from the encomienda system." (Floyd 1973).

A very few Indian communities, deep in the highest mountain valleys, did manage to survive in isolation in cuba for nearly five hundred years. These are the communities of Caridad de los Indios and others in the Rio Toa region.

In Cuba's Camaguey province, Vasco Porcallo de Figueroa, a particularly vigorous lieutenant from Narvaez's army took dozens of Indian wives and spawned a generation of more than a hundred mestizos. Rather than continue to fight, Camagueybax, the old cacique of the savanna organized marriages from among his people and Porcallo's children. Later, Porcallo invited some fifty Spanish families to send young men and women to settle in Camaguey where he coupled his mixed offspring to the new arrivals. They named the new mixed generation "Guajiro," a Taino word possibly coined by the cacique Camagueybax and meaning "one of us" or "one of our countrymen."

Porcallo and his fellow conquistadores provided no gentle model of "pater familias." Porcallo's rule was so brutal that many Taino families in the region committed suicide rather than submit to his encomienda. Near Baracoa, Cuba, at a coastal village named Yumuri, a promontory stands in mute tribute to the many Taino families who, according to local oral history, jumped to their deaths off its cliffs while taunting their Spanish pursuers. (Wright 1916)

Whither progress?

Did the Spanish (read the West) represent progress to the Indian peoples? Did Indian people advance as a result of the great encounter? Or was there possibly something the West might have learned from the American indigenous peoples? The Indian populations had little opportunity to teach their culture to the newcomers. The encomienda system, which distributed whole tribes outright to conquistadores for working gold mines and tilling soil, destroyed the Tainos and surrounding peoples with genocidal tempo. Swept aside, the Indian populations retreated to remote areas as their civilization was truncated and their ancient communal patterns were destroyed. Five hundred years later, it might be appropriate to appreciate what more we might have now known, had their humanity been respected and their social-cultural knowledge intelligently understood.

That the Tainos (the term actually describes the sachem families from among the island Arawaks) could keep their quite numerous people strong and well fed, yet prescribe both agriculture and fisheries of a reduced scale, and using the softest of technologies, reaped sufficient yet sustainable yields of food, housing, and other resources, is a significant achievement. Labeled as "primitive" and "backward," even today, it has been arguably not improved upon.

The label "primitive" is almost always a denigrating assignation. In academic historical thinking, the so-called "primitive peoples," whether in their "savage" and "barbaric" stages, were of a lesser time (the past) from which we (the humans) are thought to have progressed. However, in contemporary development theory, the most "advanced" thinking uniformly incorporates "scale" and the concept of "appropriate technologies." Such new fields as "sustainable agriculture" and "eco-systems management," and the theoretics of "no growth" are establishing themselves in colleges and universities. Their applicability and practicability in a world of fragile ecologies are increasingly accepted. Taino life, in fact, most of what heretofore has been branded as "primitive" and thus not worth emulating about indigenous cultures, is viewed in a totally different light as humankind enters the twenty-first century. "Primitiveness" which should only define a people's "primary" relationship with nature, might be seen as a positive human value and activity in these ecologically precarious times.

The history of the European contact with America and its subsequent conquest has been written and rewritten—but seldom from an indigenous perspective and never from the continuity of an Indian survival over that history. Western historians have had a tendency to disregard the Indian oral sources and many a fundamental lie about Indian culture has been carried from early written texts into the modern day. Not a few Indian elders have told their children, upon sending them to the western school: "Remember your culture. Don't forget who wrote the history."

To the American indigenous peoples, members of a unique civilization, first sight and first contact with Columbus and his caravels could only mean that a new and yet incomprehensible manifestation had arrived. Most of the early contact stories throughout the hemisphere confirm that the indigenous response was almost uniformly friendly, curious, and extremely respectful. What came back, uniformly and abruptly, was arrogant interrogation and a superior attitude. Unrelenting brutality followed, one exploding in sexual temper and blood furies never before imagined, certainly not by the Tainos, and never equalled in all the (often questionable) annals of Sun sacrifice, cannibalism and inter-tribal warfare.

The actual brutality imposed on Indians by the European conquest is now more or less accepted history. What has not decisively changed is the notion that it was, after all, justifiable. Throughout the hemisphere, the average non-Indian American is early infused with the notion that Europe brought "civilization" to the Americas, that Amerindian peoples were mired in an early, "primitive" version of the universal historical process, that they were savages, pagans, and, most damningly, cannibals. But one still needs to wonder about the nature of savagery between two peoples, one of whom worked for and provided food as an uncommercialized staple to its members, and another which could shed copious blood for the gold of the earth.

In his ship's log, the Admiral recorded how well formed and muscular the Taino men and women were, with "no bellies, and good teeth." He noted, too, what good servants they would make, reminding King Ferdinand that slavery has been justified historically many times. To King Ferdinand, as a justification for enslavement, Columbus wrote: "Many other times it has already happened men have been brought from Guinea ...They (the Tainos) will make excellent servants." Columbus speculates that a few Spanish soldiers could enslave the Tainos: "They are all naked and neither possess weapons nor know of them. They are very well fitted to be governed and set to work to till the land and do whatever is necessary. They also may be taught to build houses and wear clothes and adopt our customs.... With fifty men, all could be subdued and made to do all that is desired." Time would prove the battle more difficult than expected, though the end result would ultimately be as Columbus predicted.

This fifteenth century Spanish idea that non-Christian peoples could be oppressed at will is rooted in the thesis of the Cardinal bishop of Ostia, Henry of Susa, in the thirteenth century, who successfully postulated that, "heathen peoples had their own political jurisdiction and their possessions before Christ came into the world. But when this occurred, all the powers and the rights of dominion passed to Christ, who, according to doctrine, became lord over the earth, both in the spiritual and temporal sense." (Tyler 1988)

Guacanagari, a Taino cacique who befriended Columbus and was in turn sold into slavery for his trouble, twice sent Columbus face masks made of gold. I think he meant to say: "Gold is such your interest that it is what you are. Your face must be of gold; gold must be the identity your eyes look through." •

Select Bibliography of Caribbean Encounters

de Angleria, Peter Martyr. *Fuentes Historicas sobre Colón y América*. Madrid, 1892.

One of the most respected of the early writers on the Spanish colonization of the Caribbean, Martyr de Angleria never set foot in the New World, but got all his information from returning travelers. Martyr de Angleria was a master debriefer and made such judicious use of his sources and data that he was trusted by more direct witnesses such as las Casas and Oviedo.

Casas, Bartolomé de las. *History of the Indies*. Andrée Collard, trans. and ed. New York: Harper & Row, 1971.

The most formidable testimony of denunciation in history, Las Casas was genuinely inspired to assist the survival of American Indians. He witnessed and denounced the early massacres and many brutalities of the war on Caribbean and later Central American native peoples. He berated the "encomienda" system and was persecuted for it for many years in Española. Las Casas is a trustworthy witness in his general history and anecdotes, though his numbers have been thought exaggerated. His population estimates for Española at the time of contact, two to three million inhabitants, was dismissed by earlier historians before more recent estimates have pushed the number from three to seven million.

Cassa, Roberto. *Tainos de la Española*. Santo Domingo: Editora de la Universidad Autonoma, 1974.

This is a good review of the culture and history of the Taino Arawak people of Española. Cassa outlines the fundamental historical sources, early chronicles and archaeological records of the Indian inhabitation of Haiti/Santo Domingo. The Taino-Arawak material culture is impressive. The availability of domesticated fowl (the yaguasa duck still found in Cuba) and fish, from sea-going expeditions as well as from fish corrals, where large numbers of turtle, fish, lobster and manatee were kept, the productivity of agriculture, natural growing fruits and tended orchards, and the many recorded techniques for preservation and storage gave the islands a well-fed and reasonably contented population.

Cruz, Felipe Perez. *Los Primeros Rebeldes de America*. Cuba: Editorial Gente Nueva, 1988.

The First Rebels of America. Perez Cruz, a young historian trained in revolutionary Cuba, keeps the Marxist analysis to a minimum and provides a succinct incidental history of Caribbean Indian rebellions against enslavement and early colonization of their lands. The author is often simplistic in judging the historical participants of the era but has done a good job tracing the various Indian rebellions which, in contrast to popular notion, were quite intense during the early conquest. Several Indian names from the period should be better known: Caonabo, a Macorix Indian from Haiti, who destroyed the first colonial fort in the Americas. Caonabo, married to a sister of the Taino chief, Guarionex, organized the first guerrilla war against the conquest. Guaynabo and Otoao in Puerto Rico, Hatuey and Guamax in Cuba all led valiant efforts of resistance and fought orchestrated combats. For instance, Otoao took out eighty Spanish soldiers at Sotomayor, Puerto Rico and Guamax's guerrillas once burned down three out of four Spanish forts in eastern Cuba. While readying their final campaign in twelve years of fighting, Guamax's Taino-Arawak camps were overcome with smallpox, which destroyed the fighting force. In Puerto Rico, the Carib and Taino allied in 1515 to attack Santiago de Dagná where fifty Spanish combatants lost their lives.

Dunn, Oliver and Kelley, Jr., James. *The Diario of Christopher Columbus's First Voyage to America*. Norman: University of Oklahoma Press, 1989.

The original "diario" or ship's log of Columbus's first trip is lost, but we have the re-copied version made by Las Casas, which most historians agree is close to the original, although the admiral's first person voice was changed to the third person in places. Columbus wrote detailed accounts of his first meanderings through the Bahamian islands to Cuba and Española (Haiti/Santo Domingo). His comments about the potential for Caribbean Indians to be made into slaves and his appeals to Divine Assistance in finding "the gold mine" identify his basic motivations.

Deive, Carlos Esteban. *El Indio y el Negro y la Vida Tradicional Dominicana*. Santo Domingo: Museo del Hombre, 1974.

An analysis of the theme of transculturation in this seminal Caribbean society that does not discard its foundation in Indigenous material culture. Interestingly, there is currently a substantial Indianist identity movement in Santo Domingo.

Fernandez-Armesto, Felipe. *Columbus and the Conquest of the Impossible*. London: Weidenfeld and Nicolson, 1974.

A good book to find many of the early illustrations of fauna and flora native to the New World, this biography does not cover much new ground about Columbus, except to discuss openly the sense of spiritual mystery that seemed to drive the Genoese sailor Christopher Columbus or Cristobal Colón, in Spanish, translates as "Christ-bearing colonizer."

Fernandez de Oviedo, Gonzalo. *Historia General y Natural de las Indias*. Madrid: Ediciones Atlas, 1959.

Oviedo is considered Las Casas's opposite in depictions of Indian life and culture in the Caribbean. He accused Las Casas of subjectivity and propaganda on behalf of the Tainos and

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Las Casas accused him of slandering Indians and of being in cahoots with the encomenderos, that "Oviedo was after all one of them."

Floyd, Troy S. *The Columbus Dynasty in the Caribbean, 1492-1526*. Albuquerque: University of New Mexico Press, 1973.

It is firmly established that Columbus was greatly motivated by economic incentives he hoped to gain through the taking of gold, precious woods, spices, and the capture and sale of Indian slaves. This book tells how the booty was divided and how much Columbus got and didn't get. Columbus received noble titles as a result of his deed and claimed ten percent of wealth secured by the crown of Spain in the New World. His claims led to more than fifty years of "pleitos" or litigation between the Columbus family and Spanish sovereigns.

Granzotto, Gianni. *Christopher Columbus*. Norman: University of Oklahoma Press, 1987.

A recent biography by an Italian novelist, Granzotto's book is well-detailed on Columbus's classic quest to gain backing for the proposed exploit and retells the story of the first voyage. Though the author sailed Columbus's route during his research, the book misses the intricacies of sailing itself. This biography exalts Columbus the visionary "discoverer" but tells little of Columbus the colonizer. Indians are very much "the other" in this version of the "discovery."

Honychurch, Lenox. *The Dominica Story*. Rouseau: The Dominica Institute, 1975, 1984.

The best recent history of the Caribbean island with the largest population of American Indians, who inhabit the Carib Reserve at Salybia. This book is a good guide to the movement and achievement of independence by this diminutive island, which is smaller in size (29 x 35 miles) and population (80,000) than many Indian reservations. The material on the Caribs is perfunctory but accurate.

Jane, Cecil, ed. *The Voyages of Christopher Columbus: Being the Journals of His First and Last Voyages, To Which is Added theAccount of His Second Voyage by Andrés Bernaldez*. London: The Argonaut Press, 1930.

Columbus's journals for the first voyage, and an account of the second voyage. The second voyage, with a fleet of seventeen ships carrying some 1500 colonists, brought the first actual invasion of America by European plants, animals and pathogens. Encounters with Carib people in the Lesser Antilles inscribed hearsay testimonies about Carib cannibalism into history books. Stereotypes are rampant in editor Cecil Jane's introduction. For instance, Jane claims that the taking of Indian women by the Spanish was instigated by the women, who "preferred the virile Spaniards to their own somewhat effeminate men." However, an account of the same trip by Michelle de Cuneo, a Genoese friend of Columbus, describes the violent rape of a Carib woman captive by Cuneo himself. The assertion of cannibalism among the Caribs, also recorded during the second voyage, merits scrutiny.

Koning, Hans. *Columbus: His Enterprise*. New York: Monthly Review Press, 1976 and 1991.

Well-researched, combative history of Columbus's motivations, practices and impacts, both on the Indigenous peoples and on subsequent history. Greed, a human emotion is transformed into an ideology: possessive individualism, dominating current human logic.

Moody, Roger, ed., *The Indigenous Voice: Vision and Reality*. London: Zed Books, Ltd, 1988.

Moody's two volume edition brings together documents issued by Indigenous peoples' organizations in the past two decades, as well as Creation stories. It provides a good overview of Indigenous issues and perceptions and would be comprehensive except that it avoids any reference to the documents of the Miskito-Sandinista conflict in Eastern Nicaragua, 1980-1985.

Morison, Samuel, *Admiral of the Ocean Sea: A Life of Christopher Columbus*. Boston: Little Brown and Company, 1942.

The classic Columbus biography of the twentieth century, Morison's book is pleasant, informative reading. Morison, a naval officer, offers good explanations of fifteenth century sailing. He is one unabashed fan of Columbus who does not shy away from faulting the fateful mariner on key points of the colonization of the Caribbean. In particular, he holds Columbus accountable for arguing the case of slavery for American Indians and for his callousness in establishing the encomienda system which granted to particular conquistadors ownership of parcels of land with Indians attached. The forced Indian labor was treated with utmost brutality in the Caribbean island colonies. Since they represented virtually no investment, Indian laborers often went unfed and were literally worked to death in days or weeks, to be replaced by new captives. The encomienda forced labor system, plus new diseases and outright warfare caused genocidal losses to the Caribbean native people during the first half-century of conquest.

Ortiz, Fernando. *Contrapunteo Cubano del Tabaco y el Azúcar*. Havana: Editorial de Ciencias Sociales, 1963.

Paramount labor on origins of Cuban identity, which Ortiz bases on the interplay of forces between tobacco and sugar — as social habits, as elemental products, and as industries. Ortiz, a pillar of the Cuban academy in the twentieth century, is both entertaining and exhaustive in his source materials on the Indian origins of tobacco and the fundamental tyranny of the sugar economy, which persists as a yoke around Cuba's economic neck. Ortiz has written several other notable ethnographies on Afro-Cuban culture.

Pané, Fray Roman. *Antiguedades de los Indios (1493)*. José Juan Arrom, ed. Mexico City: Siglo Veintiuno, 1989.

Classic edition of the first ethnographic account of American Indigenous people. Fray Roman Pané was instructed to gather accounts of Taino beliefs and creation stories by Columbus himself, in 1493. A man of limited education, the friar gifted subsequent generations with the core cultural tales of the Caribbean islands. Arrom (Yale professor Emeritus), a gentle annotator, is a senior scholar on the classic Taino language. Spanish. English translation is due in new edition.

Peña, Manuel Arturo. *La Rebelion de Bahoruco*. Santo Domingo: Libreria Española, 1970.

The Rebellion of Bahoruco. Well-footnoted and detailed history of the last and only successful rebellion by Taino Indians in the Island of Española, present-day Haiti/Dominican Republic. Bahoruco is an area, also known as Jaragua, where Taino agriculture, including gravity- fed irrigation systems, was admired by the early chroniclers. Enriquillo, the son of a cacique who had been enslaved in a Spanish encomienda, fought a fifteen-year war, between 1519 to 1534, that brought road traffic and all major economic activity on the island to a standstill. Enriquillo rebelled after his "encomendador" tried to take his wife. He was never caught or defeated and accepted peace only when the Court of Spain sent representatives to treaty with him.

Rivero de la Calle, Manuel, ed. *Las Culturas Aborigenes de Cuba*. Havana: Editorial Universitaria de la Habana, 1966.

A succinct approach to the panorama of academic research on the history of Taino, Ciboney and Guanahatabey cultures in Cuba. Good detail on material culture. Rivera de la Calle was principal investigator on a University of Havana study of Indian descendent populations in the Guantanamo area of eastern Cuba during the 1970s and 1980s. The Indian cultural and ethnic legacy is present in the Guantanamo to Baracoa area of eastern Cuba. It is found in the use of some two hundred Taino-Arawak words in the vocabulary of the region, the use of bohio (thatched-roof house), moon-related agriculture, production and eating of cassava bread, use of many medicinal herbs, including tobacco, for healing and spiritual offering. Rivero points to a process of acculturation or transculturation, identified by Fernando Ortiz, evident among country people in eastern Cuba and remote areas of Santo Domingo and Puerto Rico, that carries forward beliefs and practical material culture from the aboriginal Caribbean cultures, mixed with the country's predominant African and Iberian ethnic groups. This is the Guajiro culture in eastern Cuba, jibaro or boricua in Puerto Rico and indio in Santo Domingo.

Tabío, Ernesto E. and Estrella Rey. *Prehistoria de Cuba*. Havana: Editorial de Ciencias Sociales, 1985.

Tabio (d. 1984) and Rey, considered elders of contemporary Cuban anthropology but little known in North America, have provided a complete guide to the archaeological information on what they identify as the five main Indian cultures of Cuba. However, automatic acceptance of dictums by Marx and Engels about "primitive" peoples's conceptions of nature are quoted with a degree of certainty that pricks resistance. The acceptance of rigid "stages of development," from savagism to civilization in nearly every analysis makes this material hard to read.

Tolentino, Hugo. *Raza e Historia en Santo Domingo*. Santo Domingo: Museo del Hombre. 1975.

Tolentino analyzes the roots of Santo Domingo's national identity. He is one of several authors from Santo Domingo who traces and reintroduces the aboriginal ethnic roots, which surface cyclically still today in the cultural and political life of the country. Tolentino gives percentage of Indian blood in Santo Domingo's population circa 1951 at 17% (p. 99-102, 110-112).

Tyler, S. Lyman. *Two Worlds: The Indian Encounter With the European, 1492-1509*. Salt Lake City: University of Utah Press, 1988.

Well-edited, chronological compilation of early sources on the first encounters between Spanish and Caribbean Tainos, Ciguayos, Macorixes and Caribs. It relies primarily on Columbus's own journal, but quotes extensively from Bartolomé de Las Casas, Fernandez de Oviedo, Martyr de Angleria and Ferdinand Columbus's biography of his famous father. The focus is on first views of the Indian peoples and the translations from the Spanish are excellent.

Vega, Bernardo. *Los Cacicazgos de la Española*. Dominica: Museo del Hombre, 1980.

The most accepted version of Taino political organization in Española describes its division into five major "cacicazgos" or caciquedoms in a system of loosely confederated provinces. The number is controversial, as some sources will divide and subdivide the major regions, but most agree that the confederated arrangements engaged in mutual defense during the conquest. The best warriors in Española were from several prominent villages, where the Taino Arawak had adopted, by marriage, Ciguayo or Macorixe men. Caonabo, the first warrior chief to confront the conquest, was a Ciguayo married to the sister of Behechio, the Taino cacique of Jaragua. Several such marriage arrangements chronicled at the time of contact tend to indicate a process of Taino acculturation of arriving mainland tribes, whether identified as Ciguayo, Macorixe or Carib, via marriage and availability of food.

Wright, Irene A. *The Early History of Cuba, 1492-1586*. New York: The MacMillan Company, 1916.

This history benefits from painstaking research by the author at the Archives of the Indies, in Seville. Wright's book is a classic source on first contacts between Spanish and the Arawak peoples she calls Cubeños.

Wagner, Henry, *The Life and Writings of Bartolomeo de las Casas*. Albuquerque: The University of New Mexico Press, 1967.

A good source on the famous friar, this book details the story of Las Casas's attempts to found communities of free Indians alongside communities integrated with Spanish artisans and craftsmen. Local encomenderos harassed these first American intentional communities, kidnapping and driving off the Indians after land had been tilled and planted.

MAGAZINES

Encounters: A Quincentenary Review
(formerly *Encuentro*)
Spain '92 Foundation/Latin American Institute
The University of New Mexico
Albuquerque, NM 87131

Cover: Andy Warhol photographed by Spanish photographer. Initially a thin newsletter with listings of academic events (ie. American Archaeology Society), this publication developed into *Encounters*, a slick, 50+ page magazine, that publishes varied articles around the Quincentenary themes.

Five Hundred Magazine
1550 Madruga Avenue, Suite 503
Coral Gables, Florida 33146

Official Publication of the Christopher Columbus Quincentenary Jubilee Commission, Washington, D.C. First issue: May/June, 1989. Cover: Columbus taking possession (no Indian appears in the picture)

This official publication has a cheerleadeading tone, not only for the anniversary but for the Columbus voyage as metaphor of Western Civilization. However, some dissent, in the form of an article by Dr. Dave Warren, who represented Indian concerns briefly on Jubilee Commission, is noted. Wrote Warren: "Were American Indians to be polled on the question, a majority would likely agree that the Quincentenary is currently being viewed with much the same Eurocentric bias that characterized the 1892 celebration."

Quinto Centenario Del Descubrimiento De America: Encuentro de Dos Mundos
Secretaria General de la Organizacion de los Estados Americanos
1889 F Street, N.W.
Washington, DC 20006

Sixteen page newsletter of news briefs on the Quincentenary events as planned by the various Quincentennial commissions in Latin-America, and the English-speaking Caribbean.

The New World: A Smithsonian Quincentenary Publication Dedicated to the Americas
Office of Quincentenary Programs
Smithsonian Institution
Washington, DC 20560

This well-edited newsletter sets a respectful tone toward Native cultures on behalf of the U.S.'s major research institution, inmersed as well in heated controversies relative to repatriation of traditional Indian cultural objects. *The New World* stresses America's multi-ethnic society and announces the Smithsonian's myriad events and exhibitions for the Quincentenary. Indian author Wendy Rose prescribes "mourning" in an article forcing the remembrance of Indian suffering: "I must remember that all this death was for money," she writes.

Cultural Survival Quarterly
11 Divinity Avenue
Cambridge, Mass. 02138

Fall 1989 issue carries a good collection of articles on contemporary Indigenous peoples of the Caribbean and Central America. It makes the case for a growing self-identity on the part of many Indians that belies the low counts of most official country censuses.

AMERICA: Revista del Quinto Centenario
Sociedad Estatal Quinto Centenario
Serrano 187 Madrid

Official magazine of Spain's Quincentenary effort. Reports on the King and Queen's official meetings on behalf of the anniversary. King Don Juan Carlos: "The Spanish crown, from the first moment of discovery [*sic*]of the New World, always sought the dignity of the Indian and listened to all those who raised their voices in his defense."

Pueblo Indio
1492-1992: From Invasion to Justification
Av. Jose de Canterac 373
Jesus Maria Lima 11 Peru

Magazine on South American Indian political and cultural currents, carries continuous coverage of Quincentenary themes, interviews with Indian community leaders. In an editorial, *Pueblo Indio* called the Quincentenary "a justification of invasion."

Coleccion 500 Años
Ediciones Abda Yala
Casilla 8513
Quito Ecuador

This collection of pamphlets and small books focuses topics of Native Peoples's adaptations to natural environments, women's issues and land-based cosmologies.

America: La Patria Grande — Emancipacion e Identidad de America Latina: 1492-1992
C.I.O. Apartado Postal 80-bis
Mexico 1, D.F.
Telex: 1760023

A Criollo-Mestizo effort, this publication reflects changing concepts of Indigenous cultures inside the Latin-American framework, but features mostly non-Indian writers. The exception is a long interview with Leonard Peltier, the American Indian Movement activist who is probably the most celebrated human rights case in U.S. prisons.

El Indianista Vocero Nacional E Internacional del Movimiento Indio Pedro Willka Apaza del Peru

This official publication of an Indian movement carries articles on Tewantinsuyo, the native name for the Andean Indian countries.

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Discovering Columbus: Rereading the Past

William Bigelow

Most of my students have trouble with the idea that a book—especially a *textbook*—can lie. When I tell them that I want them to argue with, not just read, the printed word they're not sure what I mean. That's why I start my U.S. history class by stealing a student's purse.

As the year opens, my students may not know when the Civil War was fought, what James Madison or Frederick Douglass did or where the Underground Railroad went, but they do know that a brave fellow named Christopher Columbus discovered America. OK, the Vikings may have actually *discovered* America, but students know that it was Columbus who mapped it and *did* something with the place. Indeed, this bit of historical lore may be the only knowledge class members share in common.

What students don't know is that year after year their textbooks, by omission or otherwise, have been lying to them on a grand scale. Some students learned that Columbus sailed on three ships and that his sailors worried whether they would ever see land again. Others know from readings and teachers that when the admiral landed he was greeted by naked, reddish-skinned people whom he called Indians. And still others may know Columbus gave these people little trinkets and returned to Spain with a few of the Indians to show King Ferdinand and Queen Isabella.

All this is true. What is also true is that Columbus took hundreds of Indians slaves and sent them back to Spain where most of them were sold and subsequently died. What is also true is that in his quest for gold Columbus had the hands cut off any Indian who did not return with his or her three-month quota. And what is also true is that on one island alone, Hispaniola, an entire race of people were wiped off the face of the earth in a mere forty years of Spanish administration.

So I begin class by stealing a student's purse. I announce to the class that the purse is mine, obviously, because look who has it. Most students are fair-minded. They saw me take the purse off the desk so they protest: "That's not yours, it's Nikki's. You took it, we saw you." I brush these objections aside and reiterate that it is, too, mine and to prove it I'll show all the things I have inside.

I unzip the bag and remove a brush or a comb, maybe a pair of dark glasses. A tube, or whatever it's called, of lipstick works best: "This is my lipstick," I say. "There, that proves it *is* my purse." They don't buy it

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and, in fact, are mildly outraged that I would pry into someone's possessions with such utter disregard for her privacy. (I've alerted the student to the demonstration before the class, but no one else knows that.)

It's time to move on: "OK, if it's Nikki's purse, how do you know? Why are you all so positive it's not my purse?" Different answers: we saw you take it; that's her lipstick, we know you don't wear lipstick; there is stuff in there with her name on it. To get the point across, I even offer to help in their effort to prove Nikki's possession: "If we had a test on the contents of the purse who would do better, Nikki or me?" "Whose labor earned the money that bought the things in the purse, mine or Nikki's?" Obvious questions, obvious answers.

I make one last try to keep Nikki's purse: "What if I said I *discovered* this purse, then would it be mine?" A little laughter is my reward, but I don't get any takers; they still think the purse is rightfully Nikki's.

"So," I ask, "Why do we say that Columbus discovered America?" Now they begin to see what I've been leading up to. I ask a series of rhetorical questions which implicitly make the link between Nikki's purse and the Indians' land: Were there people on the land before Columbus arrived? Who had been on the land longer, Columbus or the Indians? Who knew the land better? Who had put their labor into making the land produce? The students see where I'm going—it would be hard not to. "And yet," I continue, "What is the first thing that Columbus did when he arrived in the New World?" Right: he took possession of it. After all, he had *discovered* the place.

We talk about phrases other than "discovery" that textbooks could use to describe what Columbus did. Students start with the phrases they used to describe what I did to Nikki's purse: he stole it; he took it; he ripped it off. And others: he invaded it; he conquered it.

I want students to see that the word "discovery" is loaded. The word itself carries with it a perspective, a bias; it takes sides. "Discovery" is the phrase of the supposed discoverers. It's the conquerors, the invaders, masking their theft. And when the word gets repeated in textbooks, those texbooks become, in the phrase of one historian, "the propaganda of the winners."

To prepare students to examine critically the textbooks of their past we begin with some alternative, and rather un-sentimental, explorations of Columbus's "enterprise," as he called it. The admiral-to-be was not sailing for mere adventure and to prove the world was round, as my fourth grade teacher had informed her class, but to secure the tremendous profits that were to be made by reaching the Indies. From the beginning, Columbus's quest was wealth, both for Spain and for himself personally. He demanded a 10 percent cut of everything that was shipped to Spain via the western route—and not just for himself but for all his heirs in perpetuity. And he insisted he be pronounced governor of any new lands he found, a title which carried with it dictatorial powers.

Mostly I want the class to think about the human beings Columbus was to "discover"—and then destroy. I read to students from a letter Columbus wrote to Lord Raphael Sanchez, treasurer of Aragon and one of his patrons, dated March 14, 1493, following his return from the first voyage. He reports being enormously impressed by the indigenous people:

> As soon . . . as they see that they are safe and have laid aside all fear, they are very simple and honest and exceedingly liberal with all they have; none of them refusing anything he may possess when he is asked for it, but, on the contrary, inviting us to ask them. They exhibit great love toward all others in preference to themselves. They also give objects of great value for trifles, and content themselves with very little or nothing in return . . . I did not find, as some of us had expected, any cannibals among them, but, on the contrary, men of great deference and kindness. (*Annals of America*, 2, 4)

But, on an ominous note, Columbus writes in his log, ". . . should your Majesties command it, all the inhabitants could be taken away to Castile [Spain], or made slaves on the island. With fifty men we could subjugate them all and make them do whatever we want" (quoted in Koning 1976).

I ask students if they remember from elementary school days what it was Columbus brought back with him from his travels in the New World. Together students recall that he brought back parrots, plants, some gold, and a few of the people Columbus had taken to calling "Indians." This was Columbus's first expedition and it is also where most school textbook accounts of Columbus end—conveniently. Because the enterprise of Columbus was not to bring back exotic knicknacks, but riches, preferably gold. What about his second voyage?

I read to them a passage from Hans Koning's (1976) fine book *Columbus: His Enterprise:*

> We are now in February 1495. Time was short for sending back a good 'dividend' on the supply ships getting ready for the return to Spain. Columbus therefore turned to a massive slave raid as a means for filling up these ships. The brothers [Columbus and his brothers, Bartolome and Diego] rounded up fifteen hundred Arawaks — men, women, and children — and imprisoned them in pens in Isabela, guarded by men and dogs. The ships had room for no more than five hundred, and thus only the best specimens were loaded aboard. The Admiral then told the Spaniards they could help themselves from the remainder to as many slaves as they wanted. Those whom no one chose were simply kicked out of their pens. Such had been the terror of these prisoners that (in the description by Michele de Cuneo, one of the colonists) 'they rushed in all directions like lunatics, women dropping and abandoning infants in the rush, running for miles without stopping, fleeing across mountains and rivers.'
>
> Of the five hundred slaves, three hundred arrived alive in Spain, where they were put up for sale in Seville by Don Juan de Fonseca, the archdeacon

> of the town. 'As naked as the day they were born,' the report of this excellent churchman says, '*but with no more embarrassment than animals* . . .'
>
> The slave trade immediately turned out to be 'unprofitable, for the slaves mostly died.' Columbus decided to concentrate on gold, although he writes, 'Let us *in the name of the Holy Trinity* go on sending all the slaves that can be sold. (emph. in Koning) (pp. 84–85)

Certainly Columbus's fame should not be limited to the discovery of America: he also deserves credit for initiating the trans-Atlantic slave trade, albeit in the opposite direction than we're used to thinking of it.

Students and I role play a scene from Columbus's second voyage. Slavery is not producing the profits Columbus is seeking. He still believes there is gold in them thar hills and the Indians are selfishly holding out on him. Students play Columbus; I play the Indians: "Chris, we don't have any gold, honest. Can we go back to living our lives now and you can go back to wherever you came from?" I call on several students to respond to the Indians' plea. Columbus thinks the Indians are lying. How can he get his gold? Student responses range from sympathetic to ruthless: OK, we'll go home; *please* bring us your gold; we'll lock you in prison if you don't bring us your gold; we'll torture you if you don't fork it over; etc. After I've pleaded for a while and the students-as-Columbus have threatened, I read aloud another passage from Koning's book describing the system Columbus arrived at for extracting gold from the Indians:

> Every man and woman, every boy or girl of fourteen or older, in the province of Cibao (of the imaginary gold fields) had to collect gold for the Spaniards. As their measure, the Spaniards used . . . hawks' bells. . . . Every three months, evey Indian had to bring to one of the forts a hawks' bell filled with gold dust. The chiefs had to bring in about ten times that amount. In the other provinces of Hispaniola, twenty-five pounds of spun cotton took the place of gold.
>
> Copper tokens were manufactured, and when an Indian had brought his or her tribute to an armed post, he or she received such a token, stamped with the month, to be hung around the neck. With that they were safe for another three months while collecting more gold.
>
> Whoever was caught without a token was killed by having his or her hands cut off. There are old Spanish prints . . . that show this being done: the Indians stumble away, staring *with surprise* at their arm stumps pulsing out blood.
>
> There were no gold fields, and thus, once the Indians had handed in whatever they still had in gold ornaments, their only hope was to work all day in the streams,washing out gold dust from the pebbles. It was an impossible task, but those Indians who tried to flee into the mountains were systematically hunted down with dogs and killed, to set an example for the others to keep trying . . .
>
> Thus it was at this time that the mass suicides began: the Arawaks killed themselves with cassava poison.
>
> During those two years of the administration of the brothers Columbus, an estimated one half of the entire population of Hispaniola was killed or killed

> themselves. The estimates run from one hundred and twenty-five thousand t one-half million. (pp. 85–87)

It's important that students not be shielded from the horror of wha "discovery" meant to its victims. The more fully they understand the consequences of Columbus's invasion of America the better they'll b equipped to critically reexamine the innocent stories their textbooks hav offered through the years. The goal is not to titilate or stun, but to force th question: Why wasn't I told this before?

Students' assignment is to find a textbook, preferably one they used i grade school, but any textbook will suffice, and write a critique of th book's treatment of Columbus and the Indians. I distribute the followin handout to students and review the questions aloud. I don't want them t merely answer the questions one-by-one, but to consider them as guidelines in completing their critiques:

- How factually accurate was the account?
- What was omitted—left out—that in your judgment would b important for a full understanding of Columbus? (for example, hi treatment of the Indians; slave taking; his method of getting gold the overall effect on the Indians.)
- What motives does the book give to Columbus? Compare thos with his real motives.
- Who does the book get you to root for, and how do they accomplish that? (for example, are the books horrified at the treatment o Indians or thrilled that Columbus makes it to the New World?)
- What function do pictures in the books play? What do they communicate about Columbus and his "enterprise"?
- In your opinion, *why* does the book portray the Columbus/Indian encounter the way it does?
- Can you think of any groups in our society who might have an interest in people having an inaccurate view of history?

I tell students that this last question is tough but crucial. Is the continual distortion of Columbus simply an accident, repeated innocently over and over, or are there groups in our society who could benefit from everyone having a false or limited understanding of the past? Whether or not students are able to answer the question effectively, it is still important that they struggle with it before our group discussion of their critiques.

The subtext of the assignment is to teach students that text material, indeed all written material, is to be read skeptically. I want students to explore the politics of print, that perspectives on history and social reality underlie the written word and that to read is both to comprehend what is written, but also to question *why* it is written. My intention is not to encourage an "I-don't-believe-anything" cynicism, but rather to equip students to bring a writer's assumptions and values to the surface so students can decide what is useful and what is not in any particular work.

For practice, we look at some excerpts from a textbook that belonged to my brother in the fourth grade in California, *The Story of American Freedom*, published by Macmillan in 1964. Students and I read aloud and analyze several paragraphs. The arrival of Columbus and crew is especially revealing — and obnoxious. As is true in every book on the "discovery" I've ever encountered, the reader watches events from the Spaniards' point of view. We are told how Columbus and his men "fell upon their knees and gave thanks to God," a passage included in virtually all elementary school accounts of Columbus. "He then took possession of it [the island] in the name of King Ferdinand and Queen Isabella of Spain" (p. 24). No question is raised of what right Columbus had to assume control over a land which was obviously already occupied by people. The account is so adoring, so respectful of the admiral, that students can't help but sense that the book is offering approval for what is, quite simply, an act of naked imperialism.

The book keeps us close to God and church throughout its narrative. Upon returning from the New World, Columbus shows off his parrots and Indians (again no question of the propriety of the unequal relationship between "natives" and colonizers), and immediately following the show, "the king and queen lead the way to a near-by church. There a song of praise and thanksgiving is sung" (p. 26). Intended or not, the function of linking church and Columbus is to remove him and his actions still further from question and critique. My job, on the other hand, is to encourage students to pry beneath every phrase and illustration; to begin to train readers who can both understand the word and challenge it.

I give students a week before I ask them to bring in their written critiques. In small groups students share their papers with one another. I ask them to take notes towards what my coteacher, Linda Christensen, and I call the "collective text": What themes seem to recur in the papers and what important differences emerge?

Here are some excerpts from papers written this year by students in the Literature and U.S. History course that Linda and I coteach. Maryanne wrote:

> "In 1492 Columbus sailed the ocean blue." He ran into a land mass claiming it in the name of Spain. The next day Columbus went ashore. "Indians," almost naked, greeted Columbus who found them a simple folk who "invite you to share anything they possess." Columbus observed that "fifty Spaniards could subjugate this entire people." Then we are told, "By 1548 the Indians were almost all wiped out." —from a passage in *The Impact of Our Past*.
>
> That story is about as complete as swiss cheese. Columbus and the Spaniards killed off the "Indians," they didn't mystically disappear or die of diptheria.

Trey wrote his critique as a letter to Allyn and Bacon, publishers of *The American Spirit*:

> . . . I'll just pick one topic to keep it simple. How about Columbus. No, you didn't lie, but saying, "though they had a keen interest in the peoples of the Caribbean, Columbus and his crews were never able to live peacefully among them," makes it seem as if Columbus did no wrong. The reason for not being able to live peacefully is that he and his crew took slaves, and killed thousands of Indians for not bringing enough gold . . .
>
> If I were to only know the information given in this book, I would have such a sheltered viewpoint that many of my friends would think I was stupid. Later in life people could capitalize on my ignorance by comparing Columbus's voyage with something similar, but in our time. I wouldn't believe the ugly truths brought up by the opposition because it is just like Columbus, and he did no harm, I've known that since the eighth grade. .

Keely chose the same book, which happens to be the text adopted by Portland Public Schools where I teach:

> . . . I found that the facts left in were, in fact, facts. There was nothing made up. Only things left out. There was one sentence in the whole section where Indians were mentioned. And this was only to say why Columbus called them "Indians." Absolutely nothing was said about slaves or gold. . . .
>
> The book as I said, doesn't mention the Indians really, so of course you're on Christopher's side. They say how he falls to his knees and thanks God for saving him and his crew and for making their voyage successful.

After students have read and discussed their papers in small groups we ask them to reflect on the papers as a whole and write about our collective text: What did they discover about textbook treatments of Columbus? Here are some excerpts.

Matthew wrote:

> As people read their evaluations, the same situations in these textbooks came out. Things were conveniently left out so that you sided with Columbus's quest to 'boldly go where no man has gone before'. . . None of the harsh violent reality is confronted in these so-called true accounts.

Gina tried to account for why the books were so consistenty rosy:

> It seemed to me as if the publishers had just printed up some 'glory story' that was supposed to make us feel more patriotic about our country. In our group, we talked about the possibility of the government trying to protect young students from such violence. We soon decided that that was probably one of the farthest things from their minds. They want us to look at our country as great, and powerful, and forever right. They want us to believe Columbus was a real hero. We're being fed lies. We don't question the facts, we just absorb information that is handed to us because we trust the role models that are handing it out.

Rebecca's collective text reflected the general tone of disillusion with the offical story of textbooks:

> Of course, the writers of the books probably think it's harmless enough — what does it matter who discovered America, really, and besides it makes them feel good about America. But the thought that I have been lied to all my life about this, and who knows what else, really makes me angry.

The reflections on the collective text became the basis for a class discussion of these and other issues. Again and again, students blasted their textbooks for consistently making choices which left readers with inadequate, and ultimately untruthful, understandings. And while we didn't press to arrive at definitive explanations for the omissions and distortions, we did seek to underscore the contemporary abuses of historical ignorance. If the books wax romantic about Columbus planting the flag on island beaches and taking possession of land occupied by naked red-skinned Indians, what do young readers learn from this about today's world? That white people have a right to dominate nonwhite people? That might—or wealth—makes right? That it's justified to take people's land if you are more "civilized" or have a "better" religion? Whatever the answers, the textbooks condition students to accept some form of inequality; nowhere do the books suggest that the Indians were, or even should have been, sovereign peoples with a right to control their own lands. And, if Columbus's motives for exploration are mystified or ignored, then students are less apt to look beyond today's pious explanations for U.S. involvements in, say, Central America or the Middle East. As Bobby, approaching his registration day for the military draft, pointed out in class: "If people thought they were going off to war to fight for profits, maybe they wouldn't fight as well, or maybe they wouldn't go."

It's important to note that some students are left troubled from these myth-popping discussions. One student wrote that she was "left not knowing who to believe." Josh was the most articulate in his skepticism. He had begun to "read" our class from the same critical distance from which we hoped students would approach textbooks:

> I still wonder . . . If we can't believe what our first grade teachers told us, why should we believe you? If they lied to us, why wouldn't you? If one book is wrong, why isn't another? What is your purpose in telling us about how awful Chris was? What interest do you have in telling us the truth? What is it you want from us?

What indeed? It was a wonderfully probing series of questions and Linda and I responded by reading them (anonymously) to the entire class. We asked students to take a few minutes to write additional questions and comments on the Columbus activities or to try to imagine our response as teachers—what *was* the point of our lessons?

What we hoped students would see is that the intent of the unit was to present a whole new way of reading, and ultimately, of experiencing the world. Textbooks fill students with information masquerading as final truth and then ask students to parrot back the information in end-of-the-chapter "checkups." The Brazilian educator, Paulo Freire, calls it the "banking method" (1970): students are treated as empty vessels waiting for deposits of wisdom from textbooks and teachers. We wanted to assert to students that they shouldn't necessarily trust the "authorities" but instead needed to be active participants in their own learning, peering between lines for unstated assumptions and unasked questions. Meaning is something that *they* need to create, individually and collectively.

Josh asked what our "interest" was in this kind of education and it's a fair, even vital, question. Linda and I see teaching as political action: we want to equip students to build a truly democratic society. As Freire (1987) writes, to be an actor for social change one must "read the word and the world." We hope that if a student is able to maintain a critical distance from the written word, then it's possible to maintain that same distance from one's society: to stand back, look hard and ask, "Why is it like this? How can I make it better?"

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